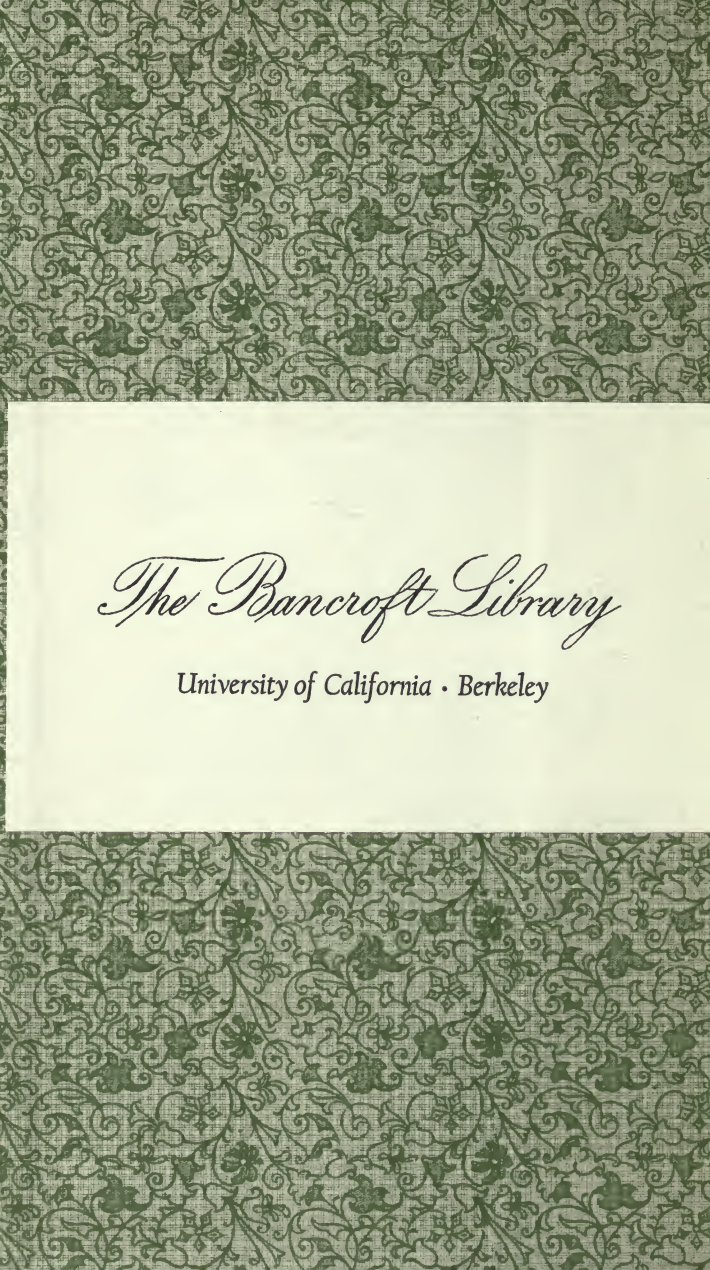
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WHAT IS MAN?

HIS NATURE AND DESTINY.

THE SPIRIT, OR SOUL; IS IT IMMORTAL? DOES IT SURVIVE THE DEATH OF THE BODY IN A CONSCIOUS STATE?

THE VIEWS OF MORTAL-SOULISTS EXAMINED AND REFUTED.

IN TWO PARTS.

BY ELDER J. R. LAMBERT,

Of the Reorganized Church of Jesus Christ of Latter Day Saints.

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PUBLISHER'S PREFACE.

It is the duty of man to become acquainted with himself; and so far as he can, to ascertain the origin, history, and destiny of the race.

This work has been secured from its author and publishers, by the Board of Publication, and is offered to the public and the church, because it affords one source of information from the pen of a well-known able writer and controversialist, with which to meet the more or less alluring philosophies held and advanced by cotemporaneous religionists, concerning the condition of man after death, and, as a consequence of his duty toward God; and also, because it is one link in the great chain of argumentative reasoning upon which the church so justly congratulates the ministers for Christ, when defending the latter-day work against the attacks of those who "have a form of godliness, but deny the power thereof."

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It has been the desire and effort of the Board of Publication to place in the hands of all such works of our own authors as would form the standard literature of the church; and having secured "What is Man" from Bro. Joseph R. Lambert, its author, it is now confidently offered to the reader as a help in the effort to comprehend the "Way of Life."

By order of the

BOARD OF PUBLICATION.

October 27, 1893.

AUTHOR'S PREFACE.

OF ALL the themes which engage the attention of man, the constitution and destiny of man himself seems at once the most attractive and the most important. Hence it is, that the literature of the age since the advent of letters, is but a record of man—either his thoughts and acts, or events, providential or otherwise, in which he has a paramount interest. Thus history is the story of man, imperfect and fragmentary, but revealing one thing clearly and certainly, the overshadowing importance attributed by the leaders of thought in every age, to the creature man, dignified in the beginning and rendered conspicuous above all other creatures, by being placed in charge of the creations of God.

Through the mists that have hung over the intellectual and spiritual earth, occasional gleams of light have come, dimly showing the constitution and destiny of man; and during brief periods strong light has been thrown upon his hopes for the future. To collect and present as completely as possible in one compact book these rays of light, is one purpose of the present volume.

In ancient as well as modern times societies have arisen, denying the doctrine of present immortality in man. The representatives of these bodies, partly relying upon certain poetic and figurative statements of the Old Testament Scriptures, partly by retranslating, repunctuating, and paraphrasing many passages in the New Testament Scriptures, and largely by attacking and successfully controverting certain traditional errors that have obtained with some of their opponents, have

succeeded in convincing many that the doctrine of present immortality is a myth.

The work we herewith present meets these advocates of mortal-soulism in the following manner:—

1.—What is believed to be a correct rule of Bible interpretation is laid down.

2.—The claim that the doctrine of present immortality in man originated with the Egyptians is overthrown; and the work throughout abounds in evidence that it originated with God.

3.—What are regarded by mortal-soulists as well as their opponents as their Gibraltars—Old Testament declarations, especially those in the Psalms of David and Book of Job; and the literal meaning of the original words for soul and spirit both in Greek and Hebrew, are attacked, and the author believes entirely captured. The strongest Old Testament passages are given and examined; and the original words cited and defined by reference to authors regarded as standard in both America and Europe, and the fallacy and deception of clinging entirely to root-meanings is, it is believed, completely and thoroughly exposed.

4.—Such New Testament passages as the parable of the rich man and Lazarus; the language of Christ to the thief, and his language to his apostles concerning the indestructible character of the soul; Peter's announcement of Christ's mission to spirits in prison; Paul's declaration concerning a man caught up into paradise, and many others, receive lengthy and careful examination, in which the different renderings of several important translations are given. Such references however, as well as standard authors and commentators, are only used in a collateral way; the final appeal being always made to the common version of the Bible.

5.—Leading mortal-soulist authors, such as Grant, Sheldon, Jones, and others, are permitted to state their own propositions in their own words, both in defending themselves and attacking others, and the argument of the author is addressed to the positions of these representative men.

In defense of the present immortality of man, his constitution as a dual being is considered, briefly scientifically, thoroughly scripturally; the nature of life and death as used with reference to both here and hereafter, man in Eden, man in his passage to the grave, man at the final judgment when the decree of "second death" is pronounced, is examined with such a clearness and fullness that the theme is seen to be one of light and hope; both the possibility and the fact of conscious existence out of the body are shown; Christ as a proper representative in himself of the conditions and characteristics of life and death, is exhaustively considered; the state of the dead between death and the resurrection, the resurrection as a means of redemption, and the final judgment as illustrative of the condition of the whole race, wicked as well as righteous, after death and the resurrection, are all both minutely and comprehensively treated.

We ask for the work only such reception and consideration as the importance of the subject treated, and the merits of the treatise, demand. We believe it is calculated to both lead the reader to the truth, and fit him, so far as outside help may do so, to defend it.

The work is not written to bind or in any way compromise any people; but the author believes it fairly presents the faith of the people he represents.

Respectfully,

JOSEPH R. LAMBERT.

PART I.

CHAPTER I.

THE BIBLE THE STANDARD OF EVIDENCE. HOW IT SHOULD BE VIEWED. THE DIFFERENT CHARACTERS IT PRESENTS. CAREFUL DISCRIMINATION NECESSARY.

In order to profitably discuss and settle any debatable question, it is essential that we should have a proper standard of evidence, acknowledged by all sides of the controversy. The clear statements of this standard should settle all disputes.

This little work is written in the interests of the cause of truth, which is always more precious than gold; and while designed for all who will read it, is for the special benefit of those who believe that the Bible contains a clear revelation of God's will to man; and that, therefore, that which it sets forth as the truth, is indeed of Divine origin. While, therefore, we may present collatteral proofs from other sources, our constant and final appeal will be made to the Book of Books.

The Bible is a sacred volume, because it deals with and teaches sacred things. It is a book of history, prophecy and doctrine. As a history, it reveals the evil as well as the good; the imperfect as well as the perfect. It tells of a people who were inspired of God in exact proportion to the character of the work they were called to do, their faith in Him and diligence in keeping His commandments. There are, therefore, degrees of inspiration.

Let us briefly glance at the personel of this wonderful record. We have God; His Son, Jesus Christ; the angels of God; the authorized ministers and servants of God and Christ, speaking to us. In addition to these, unauthorized, and perhaps uninspired, men, speak freely to us of the things of God. On the other hand, we have the Devil; his angels, or demons, and wicked men who talk to us on the great questions of duty to God and each other, the future life, etc.

Thus we see that not all that is written in the Bible is the word of God. We must discriminate when we read. In order to make plain the main point which we desire to reach, the reader's attention is called to the book of Job. God, Satan, Job, his three friends and Elihu, make up the personel of this book. Job was severely tried, and his mind became darkened. In this condition, his statements are a mixture of truth and error. But how can we know which of his statements are true? This is an important question.

I. We can know by their general agreement with the word of God found elsewhere in the Scriptures.

II. It is easily seen from Job's peculiar condition and the general tenor of his speech, that his error would be on the side of skepticism. Hence whatever he said in favor of the resurrection of the dead, and the conscious existence of man after death, may be relied upon as true; for he would not be at all likely to utter such things except as his heart was moved by the Spirit of God. (See Job 19:23–27; 14:14, 15.)

III. All who have properly obeyed the gospel and live up to its just and pure requirements, are entitled to the "Spirit of truth," whose special office work is to "guide into all truth." (Jno. 14:15–18; 14:26; 15:26; 16:13–15; Acts 5:32.)

That not all which Job said can be relied upon as the word of the Lord, is evident from God's reproof to him and his open confession to God. "Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?" Job 38:1, 2. In chapter 42:3, Job says: "I uttered that I understood not; things too wonderful for me, which I knew not." Verse 6, "Wherefore I abhor myself and repent in dust and ashes."

The testimony of Job's three friends is not admissible. It constitutes a portion of the sacred history from which we may learn a useful lesson, but is not valid proof. By reference to Job 4:12–17, with Job 5:1, it will be seen that Eliphaz, the leader among them, talks more like a clairvoyant and clairaudient medium than a servant of God. In verse 18 of chapter 4, he certainly teaches that which is false. So far as the teachings of these men are concerned, when taken as a whole, immortal-soulists have nothing to fear; but why accept as witnesses those whom the Lord rejects and condemns? Job had spoken foolishly, to some extent, at least, but these had spoken wickedly, hence were commanded to make an offering for sin. (Job 42:7–9.)

Elihu seems to have enjoyed light and power from God. The Lord does not condemn him, hence we do not, but infer that he was an authorized servant of God.

We understand the following to be the leading witnesses for truth, and properly authorized representatives of God and Christ, according to the Bible: Jesus Christ, "the messenger of the covenant." The Apostles whom He chose and ordained, with all the prophets whom God sent and inspired. All that which is shown to be supported by, and is in harmony with the testimony of

these witnesses, is proved by the Bible; but that which does not have such support, and is in conflict with such testimony, is not proved. It should, however, be borne in mind that the silence of one or more of these witnesses is no evidence against what others plainly taught. If about fifteen hundred years passed away before anything was written concerning the resurrection of the dead, it by no means proves what later witnesses have said concerning that doctrine to be false. And upon the same principle, two or three thousand years of silence, concerning this or any other doctrine, afterwards revealed and taught, would have precisely the same effect. Mortal-soulists gain nothing by stating that nearly all that vast period of time covered by Bible history (over four thousand years) had passed away before the word *immortal* was used; for if this proves that nothing was known of the immortality of the soul prior to that time, then it just as plainly proves that nothing was known of the immortality of man in the resurrection; of the immortality of the angels, and of God Himself! Surely, this would prove too much, and hence proves nothing.

Again mortal-soulists quote largely from the book of Job; but, so far as we have seen, (and we have read a number of their works on this question,) fail to make any distinction between the teaching of Job and Elihu on the one hand, and Job's three miserable comforters on the other. They make no allowance for Job's tried and darkened condition, at the time he uttered his most skeptical sayings concerning the future life.

The books of Job and Psalms are highly poetical and full of Oriental figures; but mortal-soulists, in their efforts to find support for the dogma of unconsciousness after death, ignore both of these important considerations. Hence

their interpretations are wrong, and their conclusions absurd. The same kind of interpretation which is found necessary to a support of their belief, when placed upon other passages of scripture, (and sometimes the very ones used) will prove that there is no resurrection of the dead, and that men are actually unconscious before they die, and while in the use of all their senses! (See part II. of this work).

Old Testament writers treat of man's duty to God and to each other, and of the promises he shall enjoy, if obedient, almost exclusively with reference to this life. There are not many direct proofs in favor of that great gospel principle, the resurrection of the dead, in all the Old Testament Scriptures, which, historically, cover a period of about four thousand years. Nor would we invalidate our position in the least by conceding that the proof for man's conscious existence beween death and the resurrection is even more scanty than the proof of the resurrection of the body.

It does not follow that because one principle, or doctrine, is supported by a less amount of evidence than another, it is therefore untrue. The resurrection, as taught in the gospel, throws a flood of light and hope on the purposes of God and the eternal destiny of man; but that these purposes of the Infinite One concerning the righteous and the wicked, in the resurrection state, may be accomplished, it is necessary, nay, *absolutely essential*, that man should continue in a conscious state after death. Were it not so, the connecting link between this life and the resurrection would be wanting; all the valuable experiences had here as a means of preparation for another and better world, would be lost. What we call the resurrection would be a new creation, and the judgment would be but a farce! We are to be raised and

judged with direct reference to what we have done here; hence it is necessary that conscious identity be preserved.

In treating the subject before us, then, from a Bible point of view, we are under the most solemn obligations, so far as able, to do it properly and intelligently. That which is literal must be so regarded, while all figures must be accepted as such, their character and purpose being carefully considered. Every revelation of God is an emanation from the Infinite Mind; and when we interpret in a narrow and superficial way, we are sure to get into trouble and bring ourselves into conflict with some portion of truth.

It is important that we should be right. Everything which we believe and do has one of two tendencies. It will either bring us nearer to God, thereby increasing our happiness and usefulness, or it will take us farther away from Him, producing opposite results. While we essay an important task, may the light of the Divine word shine in upon us.

CHAPTER II.

AN EXAMINATION OF THE NATURE AND CONSTITUTION OF MAN.

"What is man?" The Psalmist makes the following wonderful statement concerning him:

> For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.—Psalms 8:5.

The pronoun *him* with its antecedent *man*, evidently applies to the race. To attempt to limit these terms to Adam is to deny a well established fact; outrage the sense of the chapter, and do violence to the context. Verses 6, 7 and 8, read as follows:

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: The fowl of the air, the fish of the sea, and whatsoever passeth through the path of the seas.

Man still holds and exercises this dominion, which proves that the inspired writer referred to the race. In verse 4, we read:

What is man that thou art mindful of him? and the son of man, that thou visitest him?

This language compels us to believe that the Psalmist's thought was on the mindful care of the Divine being, for man, (the race) in the different ages of the world.

If the pronoun *him* applies to Adam only, as a minister and author of the Christian Advent Church claimed in a late discussion with the writer, then why is it that the verbs in verse 4 are used in the present tense? "Thou *art* mindful of him," and "thou *visitest* him," can not be made to apply to Adam alone. Indeed the grammar and sense of the chapter as a whole, together with the entire teaching of the Bible on this subject, compel us to reject so narrow and unwarranted an interpretation of the word of God. Does God visit man today? Is he "mindful of him?" Will he be mindful of man and visit him in the future? If so, the proper application of the pronoun *him*, found in our leading quotation, is settled.

In Job 7:17, 18, we have a parallel passage, so far as the application of the noun man is concerned:

What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning, and try him every moment?

With perfect assurance that the proper application of this word is now settled in the minds of all careful and intelligent readers, we proceed.

In what respect is man made "a little lower than the angels?" In respect to the mortality of

the body with all its consequent conditions. The body is called a house, or tabernacle. (2 Cor. 5:1; Matt. 12:44; 2 Peter 1:14.) We are largely affected by the character of the house in which we dwell. If it is a miserable shell with a leaky roof, we are physically exposed and injured; if the windows are few in number, small, and the glass partially opaque, we can not see well when we look out, nor can we see well within. In this case the defect is not in the eye, but in the windows of the house. The great, the rich and the learned, would, by actual occupancy, become subject to the same conditions with the foolish, the poor and illiterate. So we argue that all the peculiarities and weaknesses resulting from the mortality of the body, are not valid evidences against the capabilities and immortality of the soul.

Christ, who dwelt with the Father in the Spirit, and in glory, "before the world was;" (Jno. 17:5, 24) who took upon himself a mortal body with all the peculiarities of our nature; (Heb. 10:5-10; 2:14-18) was made "a little lower than the angels" in the same sense that man was so made.

But we see Jesus, who was made a little lower than the angels for (or by, margin) the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.—Heb. 2:9.

Jesus could not have escaped death any more than we can, unless his body had been immortalized by the power of God; in which case his mission into this world to destroy death would have been a failure; though had he desired it, he could have escaped death on the cross. (Heb. 2:14; 1 Cor. 15:26; Matt. 26:53, 54; Jno. 10:17, 18.)

Angels are evidently immortal and glorified beings.

And Jesus answering said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world

and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the rusurrection.—Luke 20:34-36.

The leading difference between men and angels being now settled; and that which constitutes man a lower being than an angel having been plainly shown to be the mortality of the body and consequent death, it becomes needful for us to note, in few words, the difference between mortality and immortality. It will be admitted at once, that the difference is very great. We can hardly think of two things, or beings, so widely different from each other as an immortal and mortal being. The finite mind can form but a faint conception of it. The difference between light and darkness, heat and cold, truth and error, right and wrong, will serve to illustrate, in a degree at least, the difference between immortal and glorified angels and beings who are wholly mortal and altogether of this world. And yet, the word says that God made man "a *little*," only a *little*, "lower than the angels!"

As, then, the difference between a being who is wholly *mortal* and one who is wholly *immortal*, is so inexpressibly great, we are compelled to believe, by the force of evidence, that man is possessed of immortality.

The great law of adaptability proves that there is something in man which is immortal. If he is wholly of the earth, as our opponents claim, then the things of the earth *only*, are adapted to his needs. He can have no desire (because there is no capacity) for God, Heaven, or Immortality. Perishable food would, in that case, satisfy his strongest desires and highest aspirations. It would be impossible for him to seek for immortality, for he could not, in any degree, comprehend

what it is. He could not exercise faith in God, for that would require him to look intelligently to an eternal and immortal being. For the same reason he could not "repent towards God," nor obey any of His commandments; for that obedience is not acceptable unless it is yielded intelligently and in faith. ("Whatsoever is not of faith is sin."—Rom. 14:23.)

As light and truth and purity can not be appreciated, nor comprehended to any extent, where they have no existence, so an eternal and immortal God can not be sought and found, nor an incorruptible Heaven desired and secured, by any being who is wholly destitute of immortality.

In a little pamphlet written by Miles Grant, and entitled "THE SPIRIT IN MAN," pp. 8 and 9, we have the following statements:

Shall we dispute the record and say man was not formed of dust, but only the house in which he was to live? Why not believe the Lord? He says man was formed of the dust of the ground! When man is analyzed, he is found composed of carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron and lime. These are all earthly substances. And when he created man from these materials, he made the most wonderful piece of mechanism of which we have any conception. The lungs, with their millions of air cells, were prepared, in connection with the air, to purify the blood that had passed through the system, and fit it for another revolution. The atmosphere, or "breath of life," is a material substance made to move the wonderful machinery of the being called man.

The above is quite eloquent; comes from an able pen, and is, we presume, so far as it goes, a fair representation of the views of modern materialists who accept the Bible. According to Mr. Grant, "the whole man was made of dust," and at death, "the whole man" returns "to dust." Now, as man neither possessed life nor mind before God "breathed into his nostrils the breath of life," it follows that the mind is no part of man, proper! And if no part of man, what is it? And how does

man, without mind, become accountable to God?

Again: Can the man who is wholly composed of "carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron and lime" comprehend, to any extent, and seek after God? What about the "inner" or "inward man" of the New Testament to which the reader's attention will be called in a subsequent chapter of this book? This "inner man" is also called spirit, or soul, and is, as we shall presently see, the intellectual, conscious part of his being—the part which returns to God who gave it. (Eccl. 12:7; Luke 23:46; Acts 7:59.) There is not even good sense manifested in the act of specially commending the spirit into the hands of God, at death, if the theory of mortal-soulists be true. It would be far more consistent to commend the body, "*the whole man*," the man whom God created; (and the only one, according to the position of our opponents) the man who dies, is resurrected and rewarded, into the hands of God, than to exercise so much solicitude and faith concerning a little corrupted matter which is "breathed out" at death! Jesus and Stephen were evidently not mortal-soulists, for if they were, the record shows that they indulged in the most consummate folly!

The elements which compose our bodies are found in what we eat and drink; and the normal and constantly recurring desire for them we call appetite. Every *normal* demand is of God and will, therefore, receive an adequate supply. We hunger, and there is food to eat; we thirst, and there is water to drink; but if the dust man is all there is of the being whom God made "in his own image," (Gen. 1:26, 27) and "a little lower than the angels," (Psalms 8:5) his desires and aspirations can extend no farther. In that case, the things of this world would supply all his needs.

But how is it with man? All the things of this world, including health, wealth and power, fail to satisfy the earnest longings of the soul. Nothing short of faith in God and a proper obedience to His word will bring perfect peace and rest, and satisfy the demands of the "inner man." This proves the existence of immortality in man.

Man is a fallen creature, it is true, but he is not totally depraved. If he is, then it follows, logically, we think, that God becomes wholly responsible for his conversion and salvation. Little children and infants, if the dogma of total depravity be true, instead of being proper types of innocence and purity, would be wholly corrupt and unfit for the companionship of God. How very differently does the Master teach. (Jno. 1:9; Matt. 18:1–5, 10, 11, 14; Mark 10:13–16.) The doctrine of total depravity and that of salvation through a proper use of our agency, (so plainly taught in the Bible) are in direct conflict with each other. If there is *no good* in man, then there is nothing to be saved,—no basis from which he can build up a Christian character; and it is this character alone which will admit him through the "pearly gates" into the "golden city." The same is true of immortality. Where it does not exist, in any degree, there can be no conception of God, hence no faith in him; no possible connection (in harmony with the principle of agency) between this world and that which is to come; no possibility of feeding on the imperishable food provided in the gospel, (the bread which "came down from heaven") for there would be no adaptation of the condition, desires and needs of the wholly mortal man, to the pure and immortal truth on which he is to feed. Jesus said:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4:4

Why not "live by bread alone" inasmuch as it fully feeds and sustains what we are told is "the whole man?" The very fact that God has provided eternal and imperishable food for man, is the best evidence that there is something eternal and imperishable (deathless) in him which needs to be fed. God made the body and has provided suitable food for it; He made the spirit, or soul, at some time, and has provided suitable food for it. Redemption and salvation are accomplished through obedience to law; and it is fitting that the "Father of spirits," the "God of the spirits of all flesh," should furnish that which will, if properly received, bring us back into a state of purity, peace and eternal bliss. (Heb. 12:9; Numbers 16:22.)

John 6:63, throws light upon this part of our subject:

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The flesh (by itself) is of no profit; but not so with the spirit. This shows why Jesus and Stephen commended their spirits into God's special care at death. The word of life, the spirit word, is that upon which the spirit man must feed, and if he will not, the result will be spiritual death.

Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.—Jas. 1:18.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.—1 Pet. 1:22-25.

Thus we see that the whole gospel plan is peculiarly adapted to the needs of the spirit man. In a grand and gospel sense, we are begotten of God "with the word of truth;" by the same word we are "born again," regenerated, made the children of God. Jesus said:

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—Jno. 3:6.

It may be possible for immortality to exist where there is no desire for God or understanding of his character; but, in our judgment, it is impossible for this desire and understanding to obtain where there is no immortality. It would be just as possible for us to teach the dumb animals to believe in God, obey His laws and preach the gospel to the people. Either one would be stepping *beyond* and *outside* of the lines of demarcation established by the Infinite God!

In reply to Mr. Grant's question and statement; "Why not believe the Lord? He says *man* was formed 'of the dust of the ground,'" we only need say: We do believe Him. Not only do we believe what He has said in Genesis 2:7; 3:19, but we believe His word *wherever* we find it. We believe the following statements found in Zech. 12:1.

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

We believe that the "inner man" is a component and very important part of man. (Eph. 3:16; Rom. 7:22; 2 Cor. 4:16; 12:1-4; 1 Peter 3:3, 4.) These texts do not refer to a new person introduced at conversion, but to the spirit formed within man by the Creator, which is tranformed and renewed by the life and power of the gospel. As we shall show in another place, we *put on* Christ through faith, and obedience to "the word of truth."

Notwithstanding the fact that Mr. Grant ignores the idea of the body being a house in which the conscious man dwells, it is so taught in the New Testament, and we are not at liberty to reject it. In 2 Cor. 5:1, the body is called "our earthly house." In verse 4 we read:

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Mortal-soulists say the word "mortality," found in verse 4, applies to the whole man. Evidently not. It applies to the tabernacle in which we "do groan being burdened." The Revised Version renders it "that what is mortal may be swallowed up of life," thus plainly implying that one part of the man is immortal. The Douay Bible agrees with the Revised, reading "that which is mortal." In Matt. 12:44, the body is called a house. 2 Peter 1:13, 14, 15, is very plain:

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.

We put the foregoing testimonies to what Mr. Grant has adduced on this point, and that he may know our attitude towards the good book we kindly inform him that we believe them all.

We now come to consider the Bible use of the words *immortality* and *mortality*, with their adjective forms. The word *immortality* is found but five times in the entire Bible. It is somewhat strange, but true, that Paul is the only Bible writer who used this word. We find it used twice in 1 Cor. 15:53, 54, and applied to the body in the resurrection. Next, we find it in 1 Tim. 6:16, and applied, by mortal-soulists, to God, the Father. And as this text is considered strong proof that man is wholly mortal, we quote it, and examine the character of the evidence.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting. Amen.

The text proves nothing for mortal-soulists, unless it is accepted without the slightest modification, in which case it proves too much, hence nothing. These statements were made by Paul, many years after Jesus had ascended into heaven to sit down on the right hand of God. Was not He immortal? "Enoch was translated that he should not see death." (Heb. 11:5; Gen. 5:24.) Did he go to dwell with God with a mortal body of flesh and blood? (1 Cor. 15:50. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.") "Elijah went up by a whirlwind into heaven." Was not he immortal when Paul penned these words? What about the holy angels? Were they not, are they not, immortal and glorified beings? (Luke 20:34–36.) More than thirty years before this was written there was a resurrection of many Saints:

And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.—Matt. 27:52, 53.

Were not all these saints immortal?

"Whom no man hath seen *nor can see.*" Can we afford to accept this in an unmodified sense? Do not our mortal-soulist friends believe and teach that God is a material being, and that under proper conditions he may be and has been seen? Do not the Scriptures plainly teach that God has been seen? and that, in a coming day, He will be seen by all who are truly His children?

And the Lord spake unto Moses face to face, as a man speaketh unto his friend.—Ex. 33:11.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.—Num. 12:8. See Deu. 34:10; 4:12.

Blessed are the pure in heart for they shall see God.—Matt. 5:8.

We shall be like Him; for we shall see Him as he is.—Jno. 3:2. See 1 Cor. 13:12.

Now to modify all the leading statements of this Scripture, but one, and insist that this one must be received without modification, as mortal-soulists are compelled to do in order to find any support here, is to do violence to a well known and leading rule of interpretation, which rule we state in another place. There is, therefore, no support to be found in this text for the belief in man's entire mortality. The true idea seems to be that God alone hath a *fulness* of immortality and glory, of which he may impart to others at will; that He dwells in a fulness of light unto which no man can approach and live except he be quickened by the Holy Spirit. All may believe upon evidence; but none can "see God" in the sense of the statements and promises of the word, except they have in themselves that which God alone can give.

John W. Haley, M. A., in "DISCREPANCIES OF THE BIBLE," p. 186, makes the following statements concerning the text under consideration:

By parity of reasoning the language employed in Romans 16:27, "God only wise," warrants the inference that God is the only being who possesses wisdom!

The meaning in both cases obviously is that only God possesses the given attribute, inherently and underivedly. . . . . Upon no reasonable interpretation does the passage collide with the derived and dependent immortality of man.

The remaining two places in which "immortality" is found, are Romans 2:7; 2 Timothy 1:10:

To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life.

But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

If the word *immortality* had the same signification in these last two passages as in the first three

cited, there would be no difficulty in turning aside their supposed force; but it is probable that it does not refer to the same thing. The first three come from the Greek *athanasia*, the root meaning of which is *deathless*. The last two come from the Greek *aphtharsia*, which is defined to mean *incorruption*. The Revised Version renders it *incorruption* instead of immortality, and so does the Douay Translation.

Leading authors on the other side, such as Miles Grant and Wm. Sheldon of the Christian Advent Church, affirm that *spirit* and *soul* are not synonymous because never translated from the same Hebrew and Greek originals; and yet they are so forgetful of the rules of propriety and fairness as to present the word *immortality* as used in Romans 2:7; 2 Timothy 1:10, as supposed evidence against their opponents; although, as we have seen, they never come from the same Greek word as that found in 1 Corinthians 15:53, 54, and 1 Timothy 6:16. Now to be consistent and fair, they must give up one of these positions. Either admit that the argument made from Romans and 2 Timothy is no proof whatever for the mortal-soul dogma, or that *spirit* and *soul* may be sometimes used interchangeably in the Bible.

In Ephesians 6:24, *aphtharsia* is rendered *sincerity*, margin *incorruption*, and Revised Version, *uncorruptness*. Haley says concerning Romans 2;7, p. 187, after referring to the claim of mortal-soulists:

> To this characteristic sophism, it is sufficient to reply that, as every scholar is aware, the Greek word used here is not "athanasia," immortality, but "aphtharsia," incorruption, and points to that exemption from moral corruption which the saints are "seeking" here, and which they will fully attain in heaven. The passage does not touch the question of man's immortality at all.

The adjective *immortal*, is found but once in the Bible. See 1 Tim. 1:17:

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

The Greek word here is *aphthartos* and in some versions is rendered "immortal," in others "incorruptible." The Revised and Syriac Versions use the latter rendering. But as all admit that God is both incorruptible and immortal, there is no dispute over this text. However, mortal-soulists frequently say to their hearers and readers, that over four thousand years had passed away before the word *immortal* was found in the literature of the Church; and then it is applied to God only! Well, what of it? "Why it shows that man is wholly mortal." Does it? Then it also shows that for more than four thousand years God and the angels were mortal beings! That the Devil with his army of demons are mortals! That Enoch and Elijah are in heaven with their natural bodies, composed of flesh and blood! This looks too much like talking solely for the effect it will have on a certain class.

Mortality, the opposite of *immortality*, is found only in 2 Corinthians 5:4:

That mortality might be swallowed up of life.

That the word here applies to the body only, and not to the entire man, is evident from the context as has already been shown. The Revised and Douay Versions use the adjective forms instead of the noun. "That what is mortal," and "That which is mortal may be swallowed up of life."

The word *mortal* is found six times in the Bible. Before calling attention to the passages in which the word is found, we notice a sophism (this seems to be the right word to use) largely indulged in by our opponents. Show us," say they, "where

the Bible says that man is possessed of an immortal soul or spirit." Well, if the exact phraseology which they demand must be found, we cannot comply with their request. Can they show us where the Bible says that man is possessed of a mortal soul or spirit? If so, let them give us chapter and verse and settle this question *at once* with the kind of evidence they demand of us! If they fail, then must we conclude that man is neither mortal nor immortal?

The Bible use of this word is largely in favor of the immortality of the soul, while it affords no valid support for the other side. It is applied once to man, as a whole, and four times to the body; but *never* to the soul or spirit which God placed in man. It first occurs in Job 4:17:

Shall mortal man be more just than God?

Eliphaz, the leader among Job's three friends, is the author of this language; and while we find no difficulty in the phrase, "mortal man," we are certainly under no obligations so far as the laws of evidence are concerned, to examine the testimony of a worthless witness. (See chapter 1 on this point.) However, we condescend to a brief examination, with the desire and hope of benefitting all.

Synecdoche is using the name of a part for that of the whole, the name of the whole for that of a part, or a definite number for an indefinite.—Quackenbos.

This figure is much used, and abounds in the Bible. The body of man is the mortal part. It is the grossly material part with which we are constantly coming in contact, and about which we know vastly more than we do of the spirit within. The body we see always, while the soul within is invisible. "For the things which are seen are temporal; but the things which are not seen are eternal." It is, then, neither strange nor improper for one who believes in the immortality of

the soul to apply this phrase to man while he is in the mortal state.

Again: It is not directly affirmed that man is mortal, though mortal-soulists refuse to believe in the dogma of the immortality of the soul without just such an affirmation! The entire verse simply contrasts finite man with a mortal body, from an infinite and wholly immortal God. "Shall mortal man be more just than God? Shall a man be more pure than his maker?"

So that, if the statement came from a valid witness, which it does not, there would be no evidence in it against the immortality of the soul.

In Rom. 6:12, Paul says:

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. —Rom. 8:11.

And this mortal must put on immortality. And this mortal shall have put on immortality, etc.—1 Cor. 15:53, 54.

Paul is treating upon the resurrection of the body, and does not apply the word mortal to anything else. He has no reference to the spirit which goes to God at death. Eccles. 12:7.

That the life also of Jesus might be made manifest in our mortal flesh.—2 Cor. 4:11.

Why talk about "mortal flesh" and "mortal bodies," if the body is all there is of man, and when every one knows that it is mortal? When we consider that the word is nowhere applied to the soul or spirit, we have a strong inferential proof that the spirit, or soul, is immortal, and hence will survive the death of the body in a conscious state.

We are frequently told, by authors on the other side, that inferential evidence is not satisfactory. They demand direct and positive proof. But man is either possessed of immortality or he is not; he is either conscious or unconscious after

death. If wholly mortal and, therefore, unconscious after death, where is the text that states it directly and positively? Let our opponents produce *one* upon which they can afford to squarely stand.

Inferential or circumstantial evidence is sometimes the best. A thing may be directly and positively affirmed and yet be false; and it is not infrequently the case that circumstantial and inferential proofs are our best safeguards—in fact, the very means by which error and falsehood are exposed. When but one legitimate inference can be drawn, the proof is as good as the best. If, as we claim, the immortality of the soul is conceded in the Bible, and supported by its best witnesses, it is not our privilege, nor the privilege of any who accept the Bible as a standard of evidence, to reject the evidence because not framed in the peculiar phraseology of our choice. Who are we that we should dictate to the Infinite One in what particular form he must reveal his truth in order to induce us to accept it? The angels of God are immortal beings, as we have already seen, but the Bible nowhere affirms it in language of this kind; God is infinite in love and power, but it is not so stated in the Bible.

Because God made man "in his own image," and made "him a little lower than the angels," just as he made Jesus "a little lower than the angels for the suffering of death," we infer that man is possessed of immortality.

Because the things of this world alone do not afford perfect peace and rest which we so ardently desire; but "as the hart panteth after water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: When shall I come and appear before God?" (Psalms 42:1, 2.) And because God has provided imperish-

able food for man, which he is capable of receiving and assimilating, and which secures perfect peace and satisfies the most ardent longings of the soul, we unavoidably conclude that there is something more in man than the material elements of this world.

Because God has required us to exercise faith in Him, and we are able to do it; to repent towards Him, and we are able to do that; because we have a longing desire for *immortality* and eternal life, and are able, to an extent at least, to comprehend God; and because God has made us directly responsible to him for what we say, do and think, (Matt. 12:36, 37; James 2:12; Eccles. 12:13, 14; 2 Cor. 5:10; Matt. 5:27, 28; 12:35) we conclude that the spirit which God "gave" and which will "return" to Him at death, (Eccles. 12:7) is immortal.

CHAPTER III.

HISTORICAL EVIDENCE—THE DOCTRINE OF IMMORTALITY ORIGINATED WITH GOD.

Mortal-soulists affirm that the doctrine of the immortality of the soul had its origin with the Egyptians, that it is, therefore, "purely of heathen origin."

"THE DOCTRINE OF IMMORTALITY," by Whitmore, page 3:

It seems that the Egyptians not only originated the notion of the immortality of the soul, but also held as a radical doctrine, that evil was an inherent property of matter. It will be seen hereafter, that the modern doctrine is but a refinement of the Egyptian conception, and that so far as the essential nature of man is concerned what is now popularly regarded as a "fundamental article of revealed religion" was held as a radical doctrine of religious belief in Egypt three thousand years ago.

Also at the bottom of same page.

Although the Egyptians were the first who taught the doctrine of the immortality of the soul, etc.

In "THE HISTORY OF AN IMMORTAL SOUL," by Elder S. S. Brewer, pp. 14, 15, the writer quotes Herodotus in order to prove that the Egyptians were the first to originate this supposed error. But his quotation does not prove it. Herodotus simply says that he learned "these things from the Egyptians," and "thought it necessary to transcribe the result of" his "inquiries." . . "They are also the first of mankind who have *defended* [not originated. Author.] the immortality of the soul." None of these authors prove that the Egyptians originated the doctrine of the immortality of the soul. They simply trace it back to the ancient Egyptians and show that they believed, taught and defended it, and then affirm, *without evidence*, that they originated the doctrine. This is done, it is probable, in order to supply a missing link, and because they are not able to go farther in this direction; and it would not do, you know, for them to admit that the belief and knowledge of immortality is inherent in man, for that would prove it to be of God.

If this "notion of the immortality of the soul" had its origin with the Egyptians, then we are asked to believe that a set of heathen idolators—*dust men*—composed wholly of "carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron and lime," actually originated the profound idea of the immortality of the soul! This is entirely too wide a stretch for our credulity. To accept the Atheistic presumption of the origin of this material world, and the notions of R. G. Ingersoll with reference to the origin of force (including that of mind) would be no greater tax on our credulity.

S. S. Brewer begins to account for the origin of this doctrine, on page 14 of his work, in the following remarkable manner:

But we now return to the origin of the soul's immortality. We are sometimes referred to Josephus as authority in proof of the soul's immortality. Please mark the authority he quotes. In the discourse accredited to Josephus, he says:

"This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead. Not procuring a transmigration of souls from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved, do not believe (their resurrection.) But learn not to disbelieve it, for while that the soul is created and yet made immortal by God, 'according to the doctrine of Plato.'"—Josephus, p. 525.

You perceive that Josephus obtains his authority for the soul's immortality from Plato, who was born 430 years before the Christian era."

We have Josephus in six volumes, and in vol. 6, p. 251, we find the above quotation from which these words have been omitted. The words "you believe" should be inserted between the words "while" and "that" near the end of the quotation, making it to read, "while you *believe* that," etc., instead of "while that the soul is created," etc. One makes Josephus to endorse the doctrine of Plato concerning the creation of the soul, while the other simply represents him as referring to it as the belief of the Greeks. A wonderful difference, you see! Following this omission, and immediately after the word "yet," should be inserted the word "is" to make it read as it is in Whistson's edition. Now the truth is that Josephus simply and only refers to the belief of the Greeks as being "according to the doctrine of Plato," and does not even intimate that he got his ideas of the soul's immortality from that source! Why this perversion?

Dr. Nelson, in his "CAUSE AND CURE OF INFIDELITY," p. 121, quoting the words of another which he accepts as true, says:

Your argument would be worthy of some consideration, were it not for one cercumstance, which certainly abates its momentum. You say that what the Israelites knew of God, they learned of Plato; but Plato says, that what he, and the Greeks in general knew of the gods, they learned of the Israelites.

So much for the supposed origin of what our friends call the "Platonic philosophy." They have certainly failed to prove that it originated with the Egyptians, or that Josephus borrowed it from Plato.

In "ABBOTT'S DICTIONARY OF RELIGIOUS KNOWLEDGE, ART, IMMORTALITY," we have the following statements:

Belief in the immortality of the soul is almost universal. It is true that some tribes have been found so degraded as apparently to have exercised little or no thought concerning the future; but these afford a rare and unimportant exception to a rule so general that it may, without impropriety, be deemed universal.

Wherever exceptions are found to the rule referred to by Abbott, one of two reasons may be properly assigned: Either there is not sufficient intelligence to form any conception of the future state, or they have been led away from it by the force of education. Among all the vast multitudes of nations and tribes and peoples, where there is sufficient intelligence to admit of a conception of God, and the future state, and where the people have not been educated *out of* this belief, it is found and remains as a fundamental principle in their religion. This is virtually conceded by our opponents, except in the case of the ancient Hebrews, who, they claim, did not believe in the dogma because "more directly under the teaching of divine inspiration."

The ancient Hebrews have left but little on record concerning the future life; but we have several strong reasons for believing that they conceded the doctrine of the immortality of the soul

to be true. So long as it was believed by the surrounding nations, there was no special demand for them to directly affirm and defend it. Josephus, the great Jewish historian, shows that a belief in the immortality of the soul was almost universal among the Jews in his time. See "ANTIQUITIES OF THE JEWS, Book 18:

They (the Pharisees) also believe that souls have an immortal vigor in them, and that under the earth there will be rewards or punishments accordingly as they have lived virtuously or viciously in this life; on account of which doctrines they are able greatly to persuade the body of the people.

But the doctrine of the Sadducees is this, that souls die with the bodies. But this doctrine is received by but few. But they are able to do almost nothing of themselves; for when they become magistrates they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them.

The doctrine of the Essenees is this, that all things are best ascribed to God. They teach the immortality of souls.

The Jews had had for a great while three sects of philosophy peculiar to themselves, the sect of the Essenees, the sect of the Saducees, and the third sort of opinions was that called Pharisees.

But of the fourth sect of Jewish philosophers, Judas the Galilean was the author. These men agree in all other things with the Pharisaic notions, but they have an inviolable attachment to liberty.

All nations and all, or nearly all, tribes believed in the immortality of the soul. That many foolish and absurd things were held in connection with this doctrine is no evidence that it is false. Many of the most important truths of the Christian religion have been held in a corrupted form by the heathen nations, such as faith in God, and in a Savior, who was crucified, resurrected, and who ascended into heaven. Because of these matters of belief, and many others strikingly similar to the Christian religion, it has been

affirmed by Kersey Graves and others that Christianity is of human and heathen origin, and existed before Christ. That it did have an existence as a revealed system of truth, prior to the Christian era, we are willing to admit; but that it was, in any sense, of human and heathen origin, we deny.

That leading principles of the Christian religion, though badly corrupted, were held by the Orientals, is too plain to be denied; and that the similarity among ancient religions with their peculiar and in some cases striking resemblance to the Christian system proves common origin, is conceded. But whence this origin? Either God revealed it at an early day, and the scriptures certainly teach that he did, or there is in the human soul that which imparts a knowledge of and a desire for a divine Savior. Either one of these positions proves Christianity to be of divine origin, and the same is true of the soul's immortality, so universally believed by the untutored nations and tribes of the earth.

We commend the following statements and conclusions as found in "DICK'S WORKS" vol. I., pp. 9, 10, 11.

That the thinking principle in man is of an immortal nature, was believed by the ancient Egyptians, the Persians, the Phœnecians, the Scythians, the Celts, the Druids, the Assyrians, by the wisest and most celebrated characters among the Greeks and Romans, and by almost every other ancient nation and tribe whose record has reached our time. They all embraced the idea that death is not the destruction of the rational soul, but only its introduction to a new and unknown state of existence. The ancient Scythians believed that death was only a change of habitation; and the Magian sect which prevailed in Babylonia, Media, Assyria, and Persia, admitted the doctrine of eternal rewards and punishments. The remains of this sect, which are scattered over Persia and India, still hold the same doctrines without any variation, even to this day.

The descriptions and allusions contained in the ancient poets, are a convincing proof, that the notion of the soul's immortality was a universal opinion in the times in which they wrote, and among the nations to which their writings were addressed. Homer's account of the descent of Ulyssus into hell, and his description of Minos in the shades below, distributing justice to the dead assembled in troops around his tribunal, and pronouncing irrevocable judgments, which decide their everlasting fate, demonstrate, that they entertained the belief, that virtues are rewarded and that crimes are punished, in another state of existence. The poems of Ovid and Virgil contain a variety of descriptions in which the same opinions are involved.

There is scarcely a nation or tribe of mankind at present existing, however barbarous and untutored, in which the same opinion does not prevail. The natives of the Society Isles, the Friendly Islands, and the New Zealanders, the inhabitants of the Pelew Islands, the Kalmuc tartars. the Samœidans, the Birmans, believe in the conscious state of existence for the soul after death.

The Mandingoes, the Jaloffs, the Feloops, the Foulahs, the Moors, and all the other tribes who have embraced the Mahometan Faith, recognize the doctrine of the immortality of the soul. The natives of Dahomy entertain the same belief. The Persians are said to leave one part of the graves open, from a belief that the dead will be reanimated and visited by angels, who will appoint them to their appropriate abodes in a future state.

The Japanese believe that the souls of men and beasts are alike immortal.

When they die (the American Indians) they are persuaded that the Great Spirit will conduct them to this land of souls. (Previously described.)

(In everything the consent of all nations is to be accounted the law of nature, and to resist it is to resist the voice of God.—Cicero.)

Mortal-soulists present some testimony from the "Christian Fathers" to sustain their belief. We regret to state, what every careful reader of church history must learn, that much coutradictory evidence, on some points, has been furnished us by the "Christian Fathers." But it is quite evident that the introduction of mortal-soulism into the primitive church was regarded as heresy,

and the best talent and authority of the church were employed to put it down.

But also about this time (A. D. 249,) other men sprung up in Arabia as the propagators of false opinions. These asserted that the human soul, as long as the present state of the world existed, perished at death and died with the body, but that it would be raised again with the body at the time of the resurrection. And as a considerable council was held on account of this, Origen being again requested, likewise here discussed the point in question with so much force, that those who had been before led astray completely changed their opinions.—Eusebius, p. 238.

This great man (Origen) was now once more employed in Arabia in confuting another error, namely, of those who denied the intermediate state of souls. and this he managed with his usual success. — Millner's Church History, vol. I., p. 250

Thus we see, according to the testimony of Eusebius, the "father of church history," that the mortality of the soul and its consequent unconsciousness after death, were regarded as "false opinions," and an effort to introduce them into the church was made as early as 249, A. D. George Storrs, it is said, was the first to revive these "false opinions," in our day, giving them publicity in a paper called the *Bible Examiner* in 1844–45.

Paul was a leading representative of the faith of the early Cristian church, and in the Acts of the Apostles (23 : 6–8) we have a plain statement of his faith on this question :

But when Paul perceived that the one part were Sadducees, and the other Pharisees. he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee! of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

Paul well knew what his words would convey to both Pharisees and Sadducees; and to affirm that he only intended to announce his belief in the resurrection without any reference to the

nature of man and what is required to constitute that resurrection, is to admit that he purposely deceived the people with reference to the true character of his faith. More than this, Paul says, "Of the hope and resurrection of the dead I am called in question." What was the "hope" of the dead according to the belief of the Pharisees? That they would live as conscious, spirit entities, after death, enjoying a comparative state of peace and bliss till the time of the resurrection, if, indeed, they had been faithful to God.

"But," say our opponents, "Paul could not have been a Pharisee in belief for Christ condemned the doctrine of the Pharisees." (See Matt. 16:6–12.) It is admitted that both the Pharisees and Sadducees held to dangerous and false doctrines. That of the Sadducees was the mortal-soul dogma, while that of the Pharisees was *hypocrisy*. "But the doctrine of the Sadducees is this, that souls die with the bodies."—Josephus.

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode upon one another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.—Luke 12:1.

Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.—Matt. 23:1-4.

It is clear, then, that Paul could have believed with the Pharisees on the nature and destiny of man without accepting their hypocrisy, pride, selfishness and arrogance. (See Matt. 23rd chapter.)

Below, we present notes which were prepared by a co-worker, as a fitting close to this department of our subject.

Whence comes this universal belief? Can it come from anything less than a universal cause? If not, it must come from God, the only universal cause with which we are acquainted. Apply to this evidence the calculus of probabilities, and it will be found to be demonstrated, that the soul is immortal.

Either God revealed the immortality of the soul to the first family or families of the earth, or he has implanted in the human mind an intuitive knowledge that it is immortal; upon no other ground can we account for the universal belief of all nations in the immortality of the soul.

If it is untrue, and not natural to man to believe error in preference to truth, whence comes this universal belief of all nations? It must have some adequate cause assigned for its existence, if the truth of the doctrine of immortality is denied. What is that cause? The most civilized and enlightened and the most barbarous and degraded agree as to this doctrine. What is the cause of this agreement if not the truth of the belief so universally found? Those who deny the explanation here given, must furnish some other.

Error is continually changing, but this has been the same from the earliest times till now. Man's immortality and existence after death, being one of the truths of the unchangeable God, has not changed, whatever the dress in which different nations have clothed the thought.

For so grand and sweeping and universal a belief, there can be no adequate cause assigned, except the fact that the belief is true. It is the voice of God, either revealed to the first men of earth, or to every nation since that time, declaring with unmistakable plainness that man is immortal.

Universality of sentiment argues God-given truth. It could not be otherwise. Nothing but truth is universal in essence except it be the God of truth; and we prove his existence in the same way in which we prove that the soul is immortal; viz., by the universal consent of mankind.

That an error should have been universally received, from the earliest dawn of our historical knowledge to the present time is unreasonable; especially is this so, when we consider that there has been no effort universally made to perpetuate this error.

Universally accepted sentiments without any natural cause for such acceptation, argue an inspirational cause for it. What man has not caused and cannot, some higher power must have caused. Man has not and could not have caused the universal acceptation by mankind of a belief in the immortality of the soul; God, therefore, must have produced that effect.

From the foregoing evidences, and many more which might be produced, but one proper conclusion can be reached, viz., that man is possessed of immortality.

CHAPTER IV.

SCIENTIFIC EVIDENCES CONSIDERED—THE TRUE PROVINCE OF SCIENCE—IT CAN FURNISH NO VALID SUPPORT FOR THE DOCTRINE THAT MAN IS WHOLLY MORTAL AND UNCONSCIOUS AFTER DEATH.

In Chapter II., we presented several reasons for believing in the immortality of the soul which may be properly denominated scientific. But as Adventist authors claim that science supports their side of the question, we give to this department of the subject a more extended notice.

The writer is not a man of science. He makes no pretensions in that direction. But when an effort is made to make science speak in favor of the mortal-soul dogma and unconsciousness after death, he believes that he may safely speak in refutation of the claim; and that it becomes his duty to examine the character of the testimony adduced.

First, we call the reader's attention to some of the points sought to be made in the chapter referred to above.

If man is wholly mortal, then, as already stated, he belongs entirely to this world—is a creature of time only and not of eternity. Hence it is scientifically impossible for him to think or talk about an eternal or immortal state. How can he think or talk about that of which he can have no conception? And how can he have any conception of that which is *immeasurably* beyond and entirely *outside* of the domain in which God has placed him?

Science deals largely with the laws of adaptation. The needs of the mortal body are supplied with mortal food. The very elements for which we have such a strong desire (called appetite) are found in the composition of our bodies; and, physically, we cannot desire anything else, because there is nothing else in our bodies to produce that desire; and therefore, no other kind of food is needed. But the mind and soul reach out after that which is eternal, incorruptible and immortal in its character. Hence there is a proper adaptation between the soul or mind of man and the immortal food provided in the gospel. He who accepts the Bible record as true, and per consequence, concedes that the spiritual food provided in the gospel was prepared in the love and wisdom of God for man, should be fully prepared to admit that man is possessed of immortality. If not, there is no adaptation between the being who is to be fed and the food which is to be given. Thus the doctrine of mortal-soulists as set forth by Adventists and Christadelphians, renders man wholly incapable of obeying the requirements of the gospel, and is in direct conflict with the laws of adaptation; hence if the Bible be true, this doctrine is false, and opposed to the facts and principles of science.

In the discussion held between Miles Grant of Boston, Massachusetts, and Harry A. Long of Glasgow, Scotland, February, 1890, the former affirmed the following proposition:

Resolved, That the Bible and Science teach that man is wholly mortal and unconscious between death and the resurrection.

Mr. Grant devoted part of one speech only to the introduction of scientific evidence, which is to be found on pp. 43, 44, 45. The first is introduced in the following manner:

What is the voice of science on this subject? Henry Drummond, "NATURAL LAW IN THE SPIRITUAL WORLD," p. 223: "Unprejudiced philosophy is compelled to reject the idea of an individual immortality, and of a personal continuance after death." Quoted from Buchner. I thank God Science and the Bible are in perfect harmony, when we have true science.

We have Prof. Drummond's work, "NATURAL LAW IN THE SPIRITUAL WORLD," and after some searching found the quotation referred to on p. 162. The one we have is for April, 1888, No. 41.

One might easily be led to suppose from the manner in which Mr. Grant uses this testimony that Prof. Drummond endorses the quotation from Buchner, but he does not. He is writing on the subject of "Eternal Life," and claims all the way through, that all who form a proper relation to God here, will continue to live evermore. On p. 167, Prof. Drummond says:

In short, this is a correspondence which at once satisfies the demands of Science and Religion. In mere quantity it is different from every other correspondence known. Setting aside everything else in Religion, everything adventitious, local and provisional; dissecting into the bone and marrow we find this—a correspondence which can never break with an Environment which can never change. Here is a relation established with Eternity. The passing years lay no limiting band on it. Corruption injures it not. It survives death. It, and it only, will stretch beyond the grave and be found inviolate—

"When the moon is old,
And the stars are cold,
And the books of the Judgment Day unfold."

Thus it will be seen that Prof. Drummond's work is not in harmony with the views of mortal-soulists, for he advocates the immortality of all the children of God, at least, and he is in direct conflict with the claims and doctrine of the materialist. He is writing from a scientific point of view, using Herbert Spencer's definition of what would constitute Eternal Life, as a basis. He introduces his subject in the following manner:

One of the most startling achievements of recent science is a definition of Eternal Life. To the religious mind this is a contribution of immense moment. For eighteen hundred years only one definition of Life Eternal was before the world. Now there are two.

Through all these centuries revealed religion had this doctrine to itself. Ethics had a voice as well as Christianity on the question of the "summum bonum;" Philosophy ventured to speculate on the Being of a God. But no source outside Christianity contributed anything to the doctrine of Eternal Life. Apart from Revelation, this great truth was unguaranteed. It was the one thing in the Christian system that most needed verification from without, yet none was forthcoming. And never has any further light been thrown upon the question why in its very nature the Christian Life should be Eternal. Christianity itself even upon this point has been obscure. Its decision upon the bare fact is authoritative and specific. But as to what there is in the Spiritual Life necessarily endowing it with the element of Eternity, the maturest theology is all but silent. It has been reserved for modern biology at once to defend and illuminate this central truth of the Christian faith. Pages 149, 150.

Adventists claim that we will not receive eternal life until the resurrection; but Prof. Drummond claims (in harmony with the teachings of the New Testament, we believe,) that it begins *here* when we bring ourselves into harmony with God, the Eternal One, through obedience to His spiritual laws.

On p. 264, "ART, CLASSIFICATION," Prof. Drummond is seeking to show that while morality and purity are commendable, they cannot produce eternal life. He says:

On the one hand, there being no such thing as spontaneous generation, his moral nature, however it may encourage it, cannot generate life; while, on the other, his high organization can never in itself result in life, life being always the cause of organization and never the effect of it."

Adventist authors teach that organization produces mind, life and consciousness. It is plain, then that "NATURAL LAW IN THE SPIRITUAL WORLD" is against the doctrine of the mortal-soulist. As

to the quotation from Buchner, it is only part of what Prof. Drummond furnishes, and is but the strong expression of opinion at the best. The opinions and inferences of scientists and science itself, "true science," (which Mr. Grant says is always in harmony with the Bible) are not always identical. Just as the opinions and teachings of theologians are sometimes in conflict with the facts and truths of the Bible, so are the opinions and teachings of scientists sometimes in conflict with science. Again, there is no more room in Buchner's philosophy, as furnished by Mr. Grant, for a resurrection state, and conscious existence therein, than there is for consciousness immediately after death. To him, death ends all. Is this the kind of science for which Mr. Grant thanks God because of its harmony with the Bible?

Mr. Grant's next quotation is from Prof. Leebody:

The doctrine of immortality cannot be proved by science.

Another opinion, which, if true, by no means proves that science *teaches* that man is wholly mortal and unconscious between death and the resurrection. If the doctrine of immortality can not be proved by science, then this witness is as much opposed to immortality in the resurrection as it is to its existence in man prior to that time. Hence it proves entirely too much for Mr. Grant and all others who believe the righteous will be raised to immortality. The proper question is not whether science proves the doctrine of immortality; but is the doctrine in harmony with its facts and truths? If it is, it is enough. Can we prove, by science alone, the doctrine of the resurrection, and the immortality of the children of God at that time? But when we accept these doctrines in the light of revelation, they are found to be in harmony with the facts and truths of science.

Next, we have the opinions of Dr. C. A. Young, Professor of Anatomy in Princeton College, N. J.

It must be frankly admitted that what is known about the functions of the brain and nervous system, does to a certain extent, tend to make it difficult to believe in the immortality of the personal consciousness.

What kind of proof is this? Certain things are "known of the functions of the brain and nervous system," which does, "to a certain extent," (but to what extent Dr. Young does not say) "tend to make it difficult to believe in the immortality of the personal consciousness." That there is much concerning the brain and nervous system which scientists do not yet know will be conceded. And for aught we know, the unknown is much greater than the known, which, if true, renders the scientist incapable of passing, with any degree of certainty upon the "immortality of the personal consciousness." Mr. Grant is certainly aware that it is this *unknown quantity* in science which has caused so many erroneous opinions and conclusions, many of which have been reversed with the increase of knowledge. However, Dr. Young is very modest in his statements. It is not impossible to believe it, but what little is known in one particular direction, has a tendeney to make it difficult. I wonder if what is known by scientists does not make it equally difficut to believe in the conception of Christ—the Christ who dwelt with the Father in glory before the world was—as stated in the New Testament Scriptures?

The next testimony adduced is from Dr. Joseph Leidy, Professor of Anatomy and Zoology in the University of Pennsylvania:

Personal consciousness is a condition of each and every living animal ranging from microscopic forms to man The condition is observed to close at death; and I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition, that is, "the immortality of the personal existence."

This needs no special examination as it is very similar to what we have already disposed of. It may be well, however, for the reader to note, that *to know* that personal consciousness ceases at death is, in the very nature of the case, beyond the province of scientists. That Dr. Leidy himself was conscious of uncertainty concerning that which he affirmed, is evident from the modifying words which he immediately adds: "And I know of no facts of modern science which make it otherwise than difficult to believe in the persistence of that condition," etc. To believe that conscious existence positively closes at death, and at the same time that "the immortality of the personal existence" *may* continue, is impossible.

The next and last testimony introduced by Mr. Grant is from Lester F. Ward, Smithsonian Institute, Washington, D. C.:

Consciousness, when scientifically examined, reveals itself as a quality of brain. . . . It is a universal induction of science, that modification of brain is accompanied by modification of consciousness, and that the destruction of brain results in the destruction of consciousness. No exception of this law has ever been observed.

Mr. Ward uses three sentences in presenting his views of the teachings of science on this subject, as furnished by Mr. Grant. From these views, as is well known, many earnest students of science dissent. It is the peculiar province and duty of scientists to furnish us with truths and facts concerning this material world. When they have done this these same facts and truths become the common property of all. Were this not so, we would be required to blindly accept the opinions and conclusions of men who have furnished us with abundant evidence of their fallibility in common with all other professors. Scientists, we need hardly affirm, hold to many conflicting opinions and announce many conflicting con-

clusions. As ministers of the gospel do not always teach the same doctrine, though they appeal to the same standard of authority, so scientists do not always draw the same inferences from the revelations of science. When controversy occurs among professed Christians, it must be settled, if settled at all, by a direct appeal to the Bible, their standard of authority, and not by what the preachers may say. When it is needful to determine what are the teachings of science on any particular topic, it is necessary to appeal to the principles of science, rather than to the opinions of its devotees. Why should we place implicit confidence in the unproved statements of the devotee of science any more than in the unproved statements of the minister of the gospel?

The question involved in the above quotation is, substantially, the one passed upon by Mr. R. G. Ingersoll in his lecture on "THE GODS." Mr. Ingersoll says:

> Thought is a form of force. We walk with the same force with which we think. Man is an organism, that changes several forms of force into thought force. Man is a machine into which we put what we call food, and produce what we call thought. Think of that wonderful chemistry by which bread was changed into the divine tragedy of Hamlet.

R. S. Dement, in a work entitled "INGERSOLL, BEECHER AND DOGMA," makes a telling reply to Mr. Ingersoll, a part of which we herewith present. Mr. Dement's work shows him to be an able and earnest student of science, and withal, an independent thinker. Referring to Mr. Ingersoll's assertions, he says:

> The question which he disposes of here so summarily, I need hardly state, is one with which the greatest minds have been struggling for centuries; the brightest lights of his own philosophical household—his very household gods, as it were—have trembled in the presence of the awful responsibility of pronouncing upon it; and yet, with all the assurance of a mountebank. this man simply waves his

quill in air, it poises but a moment, descends, traces a few brief lines on the page, and lo! the mystery of mysteries is solved!

Through all the years of the past, in which scientists have wrestled with fact and philosophy, the principle involved here has exhausted the highest resources of all schools. In this struggle have been numbered the brightest geniuses and most profound philosophers, the astute scholars of the world. Honest, sincere, noble, genuine men have devoted their lives to this one great problem that underlies all others.

It has appeared in a multitude of forms, and has been considered from as many different standpoints.

It is presented here in its latest form which resolves itself into this: Whether the action of the brain causes thought, or whether thought, an extraneous something which we cannot comprehend, causes the action of the brain.

But the clouds which have so long obscured the horizon of faith have, at last, been dispelled by the sunlight of science, thank God, and now we may walk out in the morning of the glorious day! The path is very plain and very simple. We have only to start right, and then keep straight ahead. Truths that are of most value are usually expressed in simplest form; they are seldom found in the labyrinthine depths of indefinite metaphysics.

Now, had Mr. Ingersoll even consulted the very primer of science, he would have found, standing out prominently, as the first letter of its alphabet, this incontrovertible truth —Matter is inert.

Had he taken the trouble to consult Prof. Bain, who is the acknowledged leader of the most recent school of materialists,—a school which embraces the acute scholars and brightest minds of that philosophy—he would have found even him admitting that matter is inert and cannot originate force.

Had he read a little farther in his primer he would have found that there are but two things in the universe—matter and mind.

It would have required but a very gentle exercise of his reasoning faculties to show him that since matter is inert and cannot originate force or motion, and mind is the only other existence in the universe, force or motion must emanate from mind.

And then he could, surely, have endured the further mental effort necessary to show him that (as he had already committed himself to the proposition that thought is a form of force) thought must emanate from mind, not matter, or bread, as he puts it.

And all this without going beyond the very primer of science.

Now, as Mr. Ingersoll and all who hold with him on the views expressed in the above quotation, are fairly and fully answered, let us view the question from another standpoint.

The stated position of mortal-soulists is that *mind* results from organization. If this position is correct, scientifically examined, then organization is the *cause* and mind the *effect.*

Causes are always equal, or superior to their effects. Effects do not rise up and assume control of causes. This would be a complete reversal of the principles of science; and yet, as we may easily learn from observation and our own experience, the mind is vastly superior to the body, that it directs and controls the body. And when we read the many plain declarations of competent authors in proof of this position, they are found to be in complete harmony with our own experience.

The mind acts as clearly and distinctly on the body, as either chemical, mechanical or vital agency.—"POWER OF THE SOUL OVER THE BODY," by Dr. Geo. Moore, M. R. C. P. p. 164.

Our passions are the grand conservators as well as the disturbers of the healthy action of our bodies; and they exercise so direct an influence over the functions of life as to be properly classed with medical agents. Indeed, they often act with no less power than the most heroic medicines, and are as rapid, and sometimes as fatal in their active operation, as Prussic acid, or any other deadly poison. Ib., 224.

The mind acts on the ultimate vessels in which the changes of the blood are effected. Who has not felt the flash of thought suffusing the cheek, quickening the heart and kindling the eye? We all acknowledge by the blushes of love and pride and shame, or by the cold and pallor of our fears, that the affections of the mind possess dominion in the citadel of life, and permanently influence the whole economy of our bodies.—"HEALTH DISEASE AND REMEDY," p. 137.

Thus we find that the action of medicine is vastly modified by the state of the mind, and by the habitual activity of the brain, which in some measure accounts for the anomalies so often witnessed in the practice of physic, medicines in opposite states of feeling producing contrary effects on functions.—Ibid p. 138.

We meet with many instructive instances, proving that mental influence may often be made available in the cure of disease.—"BRITISH AND FOREIGN MEDICAL REVIEW," 1847.

Not a thought, not an idea, not an affection or feeling of the mind can be excited without positive change in the brain and in the secretions; for every variation in the state of the whole or any portion, of the nervous system, is of course accompanied by a corresponding change in those organs and functions which it furnishes with energy.—"POWER OF THE SOUL OVER THE BODY." p. 163.

The state of the blood on which health mainly depends is influenced almost as much by our feelings as by our food.—Ib., p. 234.

Very many diseases have a mental origin, and perhaps there is no cause of corporeal disease more clearly made out, or more certainly effective, than protracted anxiety and distress of mind. Our passions and emotions also, nay, even some of our better impulses, when strained or perverted, tend to our physical destruction.—"WATSON'S LECTURES ON THE PRINCIPLES AND PRACTICE OF PHYSIC." p. 59.

Fear and anxiety diminish the action of the lungs, impede the changes among the ultimate molecules of our bodies, interrupt all the secretions except that of water, and produce a cold, harsh and pallid state of the skin. The genial passions, however, operate in a manner quite the reverse, and a man whose affections are in a prosperous condition, has rarely occasion to complain of functional inactivity. But all of our emotions are capable of destroying life if carried to excess, and therefore they all, more or less, interfere with the proper action of that center of sympathy, the stomach, by accumulating irritability in the brain, while diminishing the energy of that nerve action by which organic functions are carried on.—"HEALTH, DISEASE AND REMEDY." by Dr. Geo. Moore, p. 136.

A soul that condemns its own conduct is sure to produce disorders of the nervous system, and hence also of the blood in all its vital operations. There is but one cause of misery, disease, and death to man. Let us shun that and we need not be very nice about the choice of our diet, or our doctor, for, after all, the grand secret of health is to be happy at heart. The rules of the New Testament are promotive of bodily health, as well as health of soul, and they

are really sufficient in most cases for the direction of appetite in the use of means, and in them we learn why we should be temperate, active, holy.—Ib. p. 140.

Next to the brain the stomach suffers from continued mental distress. The appetite fails; digestion is suspended; atrophy succeeds; and perhaps some nerve ache racks the sufferer. Sometimes pulmonary consumption is induced. The milk of a nurse is often entirely suppressed by mental disquietude.—"POWER OF THE SOUL OVER THE BODY," pp. 237, 238.

The mind directs and controls all our acts; by it alone our powers are developed, suppressed, preserved or destroyed: it is, therefore, "*the* agent of our existence, so far as we are concerned."

Instead of organization being the cause of mind, it is the effect or result of mind, as may be seen in all the works of man and of the Deity. And though it may be a fact "that modification of brain is *accompanied* by modification of consciousness," as Mr. Ward affirms, yet it is equally true that all the functions of the body, including the brain, are affected, (improved or injured) by the use of the mind. It may, therefore, be safely affirmed that science has furnished no evidence that man is wholly mortal and unconscious between death and the resurrection.

Another clear evidence of the immortality of the soul is the unbounded intellectual powers of the mind.

Time and earth do not and cannot measure the powers of the mind of man. He soars instinctively beyond these, and the farther he goes the greater his longing to go still farther. The more knowledge he acquires, the more he desires. Phrenologists and philosophers of every class admit that no bound has been found to the development of the mind. It is so far as we know unbounded. It must therefore belong to eternity and not to time; to heaven rather than earth; it must be a being of immortality rather than of mortality. It must naturally be a companion of God rather than any lower orders of beings.

Believers in the immortality of the soul need not be alarmed concerning anything which may

come from the scientific domain, so long as it consists chiefly in the unsupported opinions and conclusions of a certain class of scientists. It is fair to assume that, as Mr. Grant is a man of marked ability and long experience in his work, he has selected the best, or from the best, evidences which can be produced. It should be borne in mind that that which science has not been able to determine is no evidence against its facts and truths. Nor is it any evidence against the teachings of the Bible, though these teachings may go far beyond the revelations of modern science. With Mr. Grant, we believe that "true science" and the Bible agree; but in opposition to him, we do not believe that either science or the Bible teaches "that man is wholly mortal." To us, the view of mortal-soulists destroys the necessary and connecting link between man and *God;* between earth and *heaven;* between *time* and *Eternity.*

CHAPTER V.

NATURE OF MAN—HE IS POSSESSED OF A SPIRIT, OR SOUL, WHICH THINKS AND ACTS—IT LIVES IN A CONSCIOUS STATE WHEN OUT OF THE BODY—THE SOUL DOES NOT DIE WITH THE BODY—ADVENTIST CLAIMS EXAMINED AND REFUTED.

There are a few simple truths connected with the Bible use of the word *spirit* and *soul* which should be carefully considered. Let us note some of these as a help in this investigation.

They are sometimes, but not always, used synonymously. They have quite a wide application, hence do not always mean the same thing. We can not determine the meaning in any given text, simply and only by an appeal to the literal or root meanings of the Hebrew and Greek originals from which they come.

"There is a *spirit* in man," and there is a *spirit* in the beast. The Bible must determine the character, capabilities and destiny of man's spirit. The word *soul* is applied to man, also to beasts and to the creatures of the sea. (Rev. 6:9; 16:3.) Man is possessed of a *soul* which his fellow man can not kill; hence it survives the death of the body. (Matt. 10:28; Luke 12:4, 5.) We have no quarrel with our opponents as to the wide application of these terms. What we are chiefly concerned in, in this investigation, is the *nature* and *destiny* of the *spirit*, (sometimes called *soul*) which God placed in man. The vigorous efforts of mortal-soulists to show other and varied meanings of these words, are of no avail whatever so far as proving their position is concerned. We cheerfully acknowledge whatever we can see taught in the Bible, and just as cheerfully deny what we deem to be in opposition to the teachings of that book.

The spirit which God formed within man thinks, wills and acts, as we shall presently show, hence it is the conscious, intellectual, active part of man. The Bible represents it—not simply as an abstract quality of the mind, but as an important part of the man proper, and as the mind itself. It is the subject of regeneration. (Jno. 3:6; Eph. 3:16, 17.) It returns to God "who gave it," at death. (Eccl. 12:7; Acts 6:59; Luke 23:46.)

Nephesh, the Hebrew for soul, (with but two exceptions) occurs in the Old Testament, it is said, 752 times. *Psuche*, the corresponding Greek word, occurs in the New Testament 105 times. Mr. Grant admits that "*nephesh* is translated in forty-four different ways in the Old Testament; *psuche* in six different ways in the New Testament, making fifty in all," which, however, he claims "may be reduced to three." (See "GRANT AND LONG DEBATE," p. 6.)

Mr. Grant claims, in the debate referred to, that the meaning and Bible use of the originals for *soul* will not admit of a belief in its immortality. He quotes a long list of authorities in support of his view; but what we have said of his scientific authorities is largely true of these. A careful examination of their statements will show that some of them, at least, had reference only to the signification of the words; but it is hardly probable that they, or even Mr. Grant, would be so rash as to deny that *soul* and *spirit* may be properly applied to that which is immortal. Soul is applied to God, and, as we have seen, to that part of man which man cannot kill. Spirit is applied to God and to angels. If, therefore, there is an immortal entity in man, there is nothing in the signification of soul, spirit, or the originals from which they come, forbidding their application to this conscious entity.

Your new-moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.—Isa. 1:14.

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles.—Isa. 42:1.

Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited. —Jer. 6:8.

Nephesh is the original for the word soul as found in the above passages; so we may fairly say that, if the *use* and *application* of a word have anything to do with its meaning, *nephesh*, or soul, denotes immortality as well as mortality, for it is applied to God, who is wholly immortal. If this position is not correct, then we are forced to the conclusion that neither the mortal nor immortal-soulist gains anything by an appeal to the literal or primary signification of the words.

Spirit, with two exceptions, as found in the Old Testament, comes from the Hebrew *ruach*.

In the New Testament, with two exceptions, from the Greek *pneuma;* and spirit, like soul, is applied to God.

God is a Spirit: and they that worship him, must worship him in spirit and in truth.—Jno. 4:24.

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—2 Cor. 3:17.

On p. 26 of the "GRANT AND LONG DEBATE," the former gives himself away by making an important admission. The statement is carefully and guardedly made, it is true, but it is, nevertheless, an eye opener. After citing a number of authorities on *nephesh* and *psuche*, he says:

Yet all these lexicographers give the theological definition. They must give that, but it never comes first, but amongst the last.

From this we infer that Mr. Grant has been furnishing us with partial definitions from the authorities quoted—all the way through—just that part which seemed to suit his side of the question.

But why does he ignore the theological definition? Hear him. "It never comes first, but amongst the last." Some years ago a letter was addressed to a lexicographer of acknowledged ability, asking if any preference should be given to the primary definition of a word. The reply was simply this: "One definition had to be given first." When a word is first used its meaning and application are, as a rule, very limited; but time enlarges the domain for its use, and hence we have secondary definitions.

But does not Mr. Grant's position prove too much? To illustrate, let us look at the word *elder* as we find it in the New Testament. Doubtless we shall agree that he is a minister of Jesus Christ and should be possessed of godly wisdom and spirituality. That he is properly authorized to minister in spiritual things. The Greek for

Elder is *presbuteros*, and the literal or primary definition given by Dr. Young, whom Mr. Grant also quotes, is an "aged person." So we must now believe, in harmony with Mr. Grant's reasoning concerning the soul, that there is no more knowledge of God; no more of the spirit of God; no more authority to minister in divine things, with the Elders of Christ's church, and that there never has been, than there is with any other class of "aged persons!" The Greek term denotes "an aged person," hence it applies to all aged persons alike, just as the word soul applies to man and beast alike, you know. "Man hath no preeminence above the beast," and the minister of the church, called an Elder, hath no preeminence over any other "aged person!"

We might call attention to the literal and primary definitions of the Greek for church, bishop, and a host of other words with similar results. The argument is a worthless one, which will not bear the light of investigation, although made the leading means of support for the dogma of mortal-soulism. Mr. Grant says: "There are nine words of special importance, involved in these subjects, to be examined carefully." *Nephesh*, *psuche*, *ruach*, *pneuma*, *sheol* and *hades*, are the leading ones of the nine. By treating these important words in the manner referred to above, Mr. Grant seems to think that he is proving that "man is wholly mortal and unconscious between death and the resurrection."

Throw away the theological definitions of all gospel terms found in the New Testament, and we at once deprive the gospel of all, or nearly all, its spirituality; and with one blow reduce God's revelation of the gospel (which is wholly spiritual) to a kind of "bald literalism" which renders it both useless and undesirable.

Liddell and Scott define *psuche*, the Greek for soul, as follows:

1. Breath, life, spirit. 2. The soul or immortal part of man as opposed to the body or perishable part.

The second part of the definition, Mr. Grant leaves out.

Nephesh, according to Fuerst, "means the soul or spirit; in other cases, an individual, a person, man."

Gesenius defines it to mean, "spirit, soul, mind; also a man, person."

The last two definitions are taken from Haley's "DISCREPANCIES OF THE BIBLE," p. 187.

Mr. Grant also furnishes a definition of *nephesh* from Gesenius, but it is entirely different from the one furnished by Mr. Haley. The cause of this discrepancy we do not know.

Dr. Buck: That vital, immaterial, active substance or principle in man, whereby he perceives, remembers, reasons and wills.

"JOHN BROWN'S DICTIONARY OF THE BIBLE:" Soul signifies: (1) That spiritual, reasonable, and immortal substance in men, which distinguishes them from the beasts, and is the source of our thoughts and reasonings. (2) A whole human person, of which the soul is the principal part. (3) Human life, which is begun by the infusion of the soul, and ceases with the departure of it. (4) Affection, desire. (5) Appetite, stomach. (6) The Jews called dead bodies souls, because they were once their residence. The officers, especially the General, are the soul of an army, and the common soldiers are the body of it.

Liddell and Scott, in their "GREEK LEXICON," define *pneuma*, the Greek for spirit, as follows:

Wind, air, the air we breathe, "breath of life," spirit, that is feeling. The spirit, a living being, a spirit, spiritual being.

Mr. Grant, in "THE SPIRIT IN MAN," p. 21, gives the first part of this definition, to the end of the word feeling, but leaves out all the remainder, thus making Liddell and Scott's definition harmonize with his own.

Having shown, now, that according to the Bible, and in harmony with the definition given by

competent authors, we may properly apply the words soul and spirit to that which is immortal, we are prepared for a more close investigation of the spirit which God placed within man. This spirit is sometimes called soul.

Mortal-soulists claim that "the spirit in man" is the "breath of life" which God breathed into the nostrils of Adam; that this, and this *only*, is what returns to God at death; that this "breath of life" is common to man and all other animals; and as there is no immortal spirit or soul in the beast, therefore there is none in man. This "breath of life" they undertake to define, but do not agree as to what it is. They should be the last, though they are among the first, to charge conflicting views against us as an evidence of the weakness of our position. (When we say *us* and *our*, in this connection, reference is had, of course, to all who believe in the immortality of the soul.) Mr. Grant, in "THE SPIRIT IN MAN," pp. 2, 5, 6, 13, 27, claims that it is simply the air we breathe —common atmosphere. But perhaps we had better give his own words:

> The same word is used to denote the atmosphere we breathe, and is then properly denominated the "breath of life," without which all living beings upon this planet would die.
>
> We all breathe from the same airy ocean, and all die when there is not sufficient physical strength to breathe any longer.
>
> It is perfectly evident that "ruach," in these last examples, does not refer to "a state of feeling;" the Holy Spirit, or an organized conscious being; but the atmosphere surrounding the earth, which is denominated the "breath of life."
>
> The "ruach," spirit or breath in man, is not a part of God, as many claim, but a substance formed by our Creator, to be received within ourselves, through the nostrils, for the purpose of purifying the blood while passing through the lungs and then returning through our nostrils, laden with impurities, to be exchanged for another portion of "ruach," or air. The Lord formed this before he made

man, but man lives no longer than this "breath of life" is "within him."

The whole Bible seems to harmonize with this position that "ruach" and "pneuma" are used to denote not only beings, state of feeling, and an influence, but the atmosphere surrounding this earth, which is called the "breath of life," without which all living creatures would die at once and return to dust; and that nothing else leaves us at death.

We have been particular to give Mr. Grant in full, on this point, because in a late discussion with the writer, Elder F. C. Watkins of the C. A. Church, and editor of the *Christian Armory*, publicly denied his stated position. This was done for Mr. Grant, but it is not probable that Mr. Grant would do as much for himself.

From the above we can clearly understand Mr. Grant's views of the spirit in man; and let it be understood, that he speaks as a leading representative of the C. A. Church. The spirit in man is only common atmosphere! It was "formed" before God made man; but Zechariah said the Lord "formeth the spirit of man within him." (Zech. 12:1.) This common air, and nothing else, according to Mr. Grant, is what returns to "God who gave it," at death. In what particular sense it returns to God any more than the elements of which the body is composed, Mr. Grant does not say. He has said, however, that the body is composed of certain elements, some of which are "carbon, oxygen, hydrogen, nitrogen."

In the light of the above position, will Mr. Grant be so kind as to tell us why this atmosphere which God placed in man is called "a *spirit*," in the singular, and "*spirits*" in the plural. Suppose we try Job 32:8, and insert atmosphere instead of spirit. "But there is a atmosphere in man," or "a air in man." What grammar! If air and spirit are identical, then the use of the indefinite article "a" is altogether out of place when applied to

spirit. When the spirit of one person is referred to it is frequently called "a spirit;" When reference is had to more than one, "spirits." Will Mr. Grant tell us how to pluralize atmosphere, "the atmosphere which surrounds our globe?" Let us try it by inserting atmospheres or airs where we find spirits. Numbers 16:22. "And they fell upon their faces and said, O God, the God of the *atmospheres* of all flesh," etc. Or "the God of the *airs* of all flesh."

The plain truth is that Mr. Grant's position is not defensible. If spirits here mean atmospheres (and Mr. Grant has taken this position on both of the passages referred to) then the plural form of spirit is wrong. It should read "the God of the spirit," not "spirits, of all flesh." And the other passage, "There is spirit," not "a spirit, in man."

We would like to know, too, if it was a portion of this atmosphere "laden with impurities," as Mr. Grant puts it, that Jesus and Stephen specially committed into the hands of God when they died? (Luke 23:46; Acts 7:59) The forms of these two prayers are, "Father, into thy hands I commend my spirit."—Jesus. "Lord Jesus, receive my spirit."—Stephen.

Aaron Ellis, in "BIBLE VS. TRADITION," gives us the benefit of his wisdom in defining "the breath of life," or spirit.

> This principle of life, or spirit, is not the air, nor the breath, but is contained in the air, and breath.
>
> We say, therefore, strictly speaking, that this is not the air, but is contained in the air.—p. 86.

On page 87, after speaking of the destruction which occurred at the flood, Mr. Ellis says:

> Every living thing died, and the spirit was expired, breathed out into the universal pabulum of all lives, which is in the hands of God.

Th spirit of man, then, is not a living entity; and although no creature can live without it, it is not alive itself. It is not organized for the development of life, and therefore is not mortal nor immortal, and the expression, "deathless spirit," as applied to man, is a compound of Paganism, tradition and nonsense.

Mr. Ellis plainly tells us what this spirit is not, but gives a very faint or vague idea of what it is. He says it is contained "in the air," but "strictly speaking," "is not the air." What is this which is "in the air," but "is not the air?" Is it a component part of the air? Or is it something else which, in some unexplainable way, has gotten into the air?

We are told on p. 86, that "this breath contains the spirit, the sustaining principle of *all* lives;" and at the bottom of same page, and on p. 87, that this spirit, "though the cause of life, is not a living thing." Is it dead? We suppose not. As it is neither "mortal nor immortal," it is probably neither dead nor alive! And yet, this is what causes life, and without which, "no creature can live!"

As this spirit is "breathed out into the universal pabulum of all lives," at death, we are able now to understand how it is that the "spirit returns to God who gave it," at that time; though we are still sorely puzzled to know why Jesus and Stephen exercised so much faith and solicitude concerning their spirits. Why should they do so; inasmuch as the spirits of all, wicked as well as righteous, with the spirits of all beasts, go to the same place, the "universal pabulum of all lives!"

But we will leave Messrs. Grant and Ellis, for the present, at least, and inquire of William Sheldon, another leading minister of the C. A. Church, for light on this subject.

On pp. 58, 59 of "ADVENTISM," Revised Edition of 1869.

Man possesses the "spirit of life." or "breath of life,"—not the breath of air, but the "breath of LIFE;" an element that produces life alike in man and beast, and is manifested long prior to birth or before inhaling the breath of air—not an entity, but an element. This spirit will return to God who gave it; and "the body without [this] spirit is dead:" with it we live, without it we die. The spirit that returns to God, is simply the one that he "gave:" and the record says that was "the breath of life." — Gen. 2:7. We inhale and exhale the breath of air several hundred times each hour; but never does the "breath of life," or spirit of life, leave us till death; and after death a large amount of air still remains in the lungs; but life is extinct when the "spirit of life" leaves—an element of life, perhaps akin to electricity, different from mere air, though it may be one of its ingredients.

It will be seen that the positions of Ellis and Sheldon are largely subject to the same criticisms made on the position of Grant. The spirit is "an element, not an entity," therefore it should never be called "a spirit," but simply spirit; they should never be called "spirits," but spirit, as one element can have no plural form. It is not claimed by these men that one man has one kind of a spirit and another man another kind; but rather, that all have one spirit, "an element not an entity," and that the same spirit is possessed by the beast. Why then is it said that there is "a spirit in man?" And why do we read that the Lord is "the God of the *spirits* of all flesh?" If the view of immortal-soulists is correct, one person has a spirit, which is an entity. More than one or all together, have spirits. If, on the other hand, the view of mortal-soulists is correct, one person has spirit, "an element;" more than one, or all men, with the beasts, have spirit, and only spirit.

It is quite evident, we think, that when these men undertake to define the spirit which God placed in man, in harmony with their belief, they are all at sea. Surely they have furnished us no proof that the spirit is "common air," something

"akin to electricity," or some undefinable thing "contained in the air." And yet *proof* is just what they all demand of us!

Mr. Grant says "the word spirit is used in four senses in the Bible."

1. To represent a being. "God is a Spirit." Angels are "ministering spirits;" hence one is properly called "a spirit." Demons, or fallen spirits, are called "unclean spirits."

2. The word spirit is used to denote an influence proceeding from a being. Hence we read of the Comforter, or Holy Spirit, that "it proceedeth from the Father." In mesmeric operations there is a spirit proceeding from the operator to his subject, by means of which he controls him. All men and animals exert this influence, more or less.

3. Spirit is used to represent a state of mind:—as, a "haughty spirit," "proud in spirit," etc.

4. The same word is used to denote the atmosphere we breathe, and is then properly denominated "the breath of life," without which all living animals on this planet would die.—"SPIRIT IN MAN," pp. 1, 2.

We offer no objections to the above, except to No. 3, which is certainly misleading. (No. 4 was quoted before.) "Spirit is used to represent a *state of mind*," etc. Under this head Mr. Grant marshals all those passages which ascribe to the spirit the passions and qualities of the mind. In this way he seeks to take from us a large and valuable portion of our proof; but it will not work as may easily be seen.

The condition of mind or feeling to which he repeatedly refers in his examination of the word *spirit*, is always described by another word, an adjective, while *spirit* is a noun. These adjectives, such as "humble," "contrite," "proud," "sorrowful," etc., denote the "state of mind;" while the word *spirit*, when they are used to modify it, denotes the *mind* itself. Let us simplify and illustrate by using the term *man* instead of *spirit*. We say he is a *humble* man; a *proud* man; a *sorrowful* man, etc. Now the word *man* represents the

whole person, while the adjectives simply denote characteristics. So the word *spirit* denotes the "*inner man*;" while the words humble, proud, sorrowful, etc., modify by denoting characteristics of the spirit.

We are prepared to concede that the breath of life is common to man and beast, and might even go farther than this; but we understand the Bible to teach that God gave much more than this to man.

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.—Zech. 12:1.

The prophet is describing the work of creation; and the crowning part of it is the formation of the *spirit within* man just as the body was made from already existing material, so, evidently, the spirit, in some form or condition existed before. And as the material composing the body is dead "without the spirit," both before and after its formation, so, we infer, the spirit was life both before and after it was formed within man. The passage describes a part of the progressive work of the Creator; and what is back of it, we may not know but in a limited degree. The word "formed," found in Genesis 2:7, and "formeth," found in the text quoted above, come from the same Hebrew word, *yatsar*, the literal meaning of which is, according to Dr. Young, "To form, fashion, frame, constitute." There is no proof, so far as we know, that this spirit which God formed within man is "the breath of life" common to man and beast. That it may have been given at the same time that God breathed into man "the breath of life," is, pehaps, probable; but that at that time, or some other time, God gave to man something more than the breath which is applied to the brutes, we are compelled to believe. Why is it called

"The spirit of *man?*" Does not the phrase imply that it belongs to man and not to the beasts? From Job 34:14, we learn that man has both *spirit* and breath:

If he set his heart upon man, if he gather unto himself his spirit and his breath.

"The spirit of man" is intellectual. It knows, thinks, wills and acts.

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job 32:8.

The manner in which Mr. Grant disposes of this passage, illustrates how easily some men can set aside that which stands in their way. "THE SPIRIT IN MAN," p. 12:

Observe, he does not say this spirit is man, but is in man; and without this, we have no life, no understanding. This inspiration sets the human machinery in motion, and thought is evolved by the action of the brain; "till his (ruach) breath goeth forth, . . . In that very day his thoughts perish."—Ps. 146:4.

It will be seen that Mr. Grant confines himself to the most literal meaning of the word inspiration; but the context plainly shows that the *knowledge of God*, which is communicated to us through the agency of the Holy Spirit, is what was meant by Elihu. The words of Job and his three friends were not satisfactory to this young man. Job was "righteous in his own eyes," and his three friends were not able to answer him. Elihu waited till they were through because they were older than he. Now he apologizes for speaking, and for his previous silence, in the following manner:

And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not always wise; neither do the aged understand judgment. Therefore I said, Hearken to me; I will also show mine opinion.—Job 32:6-10.

The above is too plain to be misunderstood. Elihu did not refer to the physical act of inhaling air into the lungs by breathing, but to the imparting of intelligence and wisdom by "the Almighty." Notice, it is the "inspiration of the *Almighty*" and not inspiration of man.

Mr. Grant's own statement condemns his position. He says "this inspiration sets the human machinery in motion, and thought is evolved by the action of the *brain*." This inspiration, then, is not the source or cause of man's intelligence, but that source is the brain. Intelligence, they tell us, is the result of organization; and it is man's superior organization that gives to him more intelligence than what is possessed by the brute. But the "understanding" of which Elihu speaks is imparted, not from the brain, nor from the air breathed into the lungs, but from the "inspiration of the Almighty." It is, however, manifested through the brain, the organ of the mind, and is spoken by the mouth, the organ of speech.

Mr. Grant's expressed views on this scripture, furnish us with a striking illustration of the danger and tendency of extreme materialism. It is no better than extreme immaterialism. For aught we know, Job and his three friends could breathe as well as Elihu. They may have had just as much brain power; but Elihu believed he had received help directly from God, hence his anxiety to speak. Afterwards, when God rebuked Job for his folly, and his three friends for their folly and wickedness, not one word is said against Elihu.

The leading thought of the text seems to be this: "There is a spirit in man" which is able to receive and appropriate the "inspiration of the Almighty," as revealed by the Holy Spirit. Elihu believed he had claim upon God for this inspira-

tion, and had received a portion, and therefore, was willing and anxious to speak, even in the presence of the "*great*" and "*aged.*" The point to which we call special attention is this: Man is able to receive and appropriate the knowledge of God, because of the capabilities of the *spirit* within him. Who placed that spirit in man? God. Who reveals this Divine knowledge to man by the Spirit? God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God.—1 Cor. 2:11.

Man cannot comprehend the things of God without the help of God's Spirit; but what Paul denominates the "things of a man," are comprehended by man's spirit alone. If it be said this simply refers to a state of mind, in man, we answer, it refers to that which knows and understands: hence the intellectual, conscious part of man. God formed the spirit within man. It is this spirit that knows "the things of a man;" it is this spirit that becomes inspired by the Spirit of God to know the "things of God."

The Spirit itself beareth witness with our spirit, that we are the children of God.—Romans 8:16.

The fact that God's Spirit which comforts, guides "into all truth," teaches us all things; brings all things to our remembrance, shows us things to come, takes of the things of the Father and shows them unto us, as stated in John, fourteenth fifteenth and sixteenth chapters, communicates directly with "the spirit in man," is clear evidence that the spirit is an intelligent entity.

Volition, or the will power, is resident in the spirit, as may be seen from the following passages:

And they came every one whose heart stirred him up, and every one whom his spirit made willing, and they

brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. Ex. 35:21.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.—Matt. 26:41.

What was it that made each individual who "brought the Lord's offering to the work of the tabernacle of the congregation," *willing* to do this work? His *heart*, or *spirit*. "The *spirit* indeed is willing," said Jesus to his disciples, "but the flesh is weak." Thus he contrasts the flesh with the spirit, showing that each is a component part of man; but the *will* he makes resident with the spirit.

It will be conceded that we are required to serve God with our whole being; and that being, according to Paul, is composed of body and spirit.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7:1.

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the world, how she may please her husband.—1 Cor. 7:34.

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6:20.

Paul served God with his spirit.

For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers.—Romans 1:9.

Did Paul mean that he served God with his breath, or with his mind? Evidently the latter, which shows that spirit and mind are sometimes used interchangeably; and that they are sometimes so used is virtually conceded by Adventist authors.

From a host of passages contained in the Old and New Testament Scriptures, we learn that the passions and qualities of the human mind are ascribed to the "spirit in man."

His spirit was troubled.—Gen. 41:8.
Anguish of spirit,—Ex. 6:9.
Hardened his spirit.—Deu. 2:30.
A woman of a sorrowful spirit.—1 Samuel 1:15.
Why is thy spirit so sad?—1 Kings 21:5.
The Lord stirred up the spirit of Cyrus.—Ezra 1:1.
Will speak in the anguish of my spirit.—Job 7:11.
Blessed is the man in whose spirit there is no guile.—Psalms 32:2.
Saveth such as be of a contrite spirit.—Psalms 34:18.
My spirit made diligent search.—Psalms 77:6.
Have provoked his spirit.—Psalms 106:33.
When my spirit was overwhelmed within me.—Psalms 142:3.
He that is of a faithful spirit.—Prov. 11:13.
Hasty of spirit.—Prov. 14:29.
Haughty spirit.—Prov. 16:18.
Humble spirit.—Prov. 16:19.
Broken spirit.—Prov. 17:22.
Excellent spirit.—Prov. 17:27.
The spirit of a man will sustain his infirmities; but a wounded spirit who can bear.—Prov. 18:14.
Rule over his own spirit.—Prov. 25:28.
Vexation of spirit.—Eccles. 4:6.
Patient in spirit; proud in spirit.—Eccles. 7:8.
They that erred in spirit.—Isa. 29:24.
Grieved in spirit.—Isa. 54:6.
Contrite and humble spirit.—Isa. 57:15.
His spirit was troubled.—Dan. 2:1.
My spirit was troubled.—Dan. 2:3.
Excellent spirit.—Dan. 5:12.
I was grieved in my spirit in the midst of my body.—Dan. 7:15.
Jesus perceived in his spirit.—Mark 2:8.
The child grew and waxed strong in spirit.—Luke 1:80.
My spirit hath rejoiced in God my Savior.—Luke 1:47.
In that hour Jesus rejoiced in spirit.—Luke 10:21.
He groaned in spirit and was troubled.—Jno. 11:33.
Spirit was stirred in him.—Acts 17:16.
Paul was pressed in spirit.--Acts 18:5.
Paul purposed in the spirit.--Acts 19:21.
My spirit prayeth. I will pray with the spirit. I will sing with the spirit.--1 Cor. 14:14, 15.
I had no rest in my spirit.--2 Cor. 2:13.

The foregoing passages, containing the word *spirit*, clearly show that the spirit is a component part of man, Adventist authors to the contrary

notwithstanding. The adjectives and verbs used in connection with it indicate, in a degree, the characteristics and capabilities of the "spirit of man." The verbs show what the spirit can do, while in the body; the adjectives denote a "state of mind," or "state of feeling," while the spirit denotes the feelings, mind, or conscious part of man.

The attributes ascribed to the spirit abundantly prove that it is a conscious intelligence; and the connections (which the reader would do well to examine) show, in some passages at least, that it is possessed of agency, and is accountable to God. Some of these attributes are, willingness, sorrow, guile, anguish, contrition, diligence, faithfulness, hastiness, haughtiness, humility, excellence, patience, perception, joy, purpose or design, fervency, etc. But, we are told, these things simply belong to man as an organized being. Yes, certainly. But to what part of man do they belong? To that part which the Bible calls the "spirit of man," "a spirit in man," etc.

We now proceed to show that *spirit* and *soul* are sometimes used synonymously. We are not concerned about how many meanings or applications these words may have when no reference is had to the conscious, "inner man." Their application to some particular part of man which either belongs to the body or spirit; to beasts, birds, or the creatures "in the sea," does not harm us in the least. Time spent in pointing out the passages which show that the words soul and spirit have these applications, as a supposed argument against our position, is time wasted. Adventist authors claim that soul and spirit are not synonymous, and give as a reason that *nephesh* and *psuche* are never translated spirit, and *ruach* and *pneuma* are never translated soul. Speaking of the

Hebrew and Greek for spirit, (*ruach* and *pneuma*) Mr. Grant says: "If soul and spirit are synonymous, why are not these words sometimes rendered soul?"—"WHAT IS MAN," p. 29.

But upon examination we find that these terms (soul and spirit. Author.) are never from the same original word, though used hundreds of times; hence soul and spirit are not the same, etc. ADVENTISM, p. 56.

These terms are not interchangeable. That is, the words translated soul are never translated spirit; neither are the words which are translated spirit ever translated soul; and when a minister uses them interchangeably he only shows that he is either ignorant, or a knave, or both.—"LIFE VERSUS DEATH." by F. C. Watkins, p. 5.

Soma is the Greek for body; *sarx*, for flesh. *Soma* is never translated flesh; *sarx* is never translated body: and yet these two terms, body and flesh, are used interchangeably.

Nevertheless, to abide in the flesh is more needful for you.—Phil. 1:24.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight,) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—2 Cor. 5:6, 7, 8.

By comparing a few passages in which the words spirit and soul are found, we may easily see that they are sometimes used interchangeably.

SPIRIT.	SOUL.
God is a Spirit: and they that worship him must worship him in spirit and in truth.—Jno. 4:24.	Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.—Isa. 1:14.
Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—2 Cor. 3:17.	Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.—Jer. 6:8.

The above passages show that both soul and spirit are applied to God, therefore they are synonymous.

SPIRIT.	SOUL.
Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Acts 17:16.	But his flesh upon him shall have pain, and his soul within him shall mourn. Job 14:22.
And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus he gave up the ghost. Luke 23:46.	And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Matt. 10:28.

The soul, as a component part of man, is that which man can not kill. At death, Jesus commends his spirit into the hands of God.

SPIRIT.	SOUL.
Watch and pray, that ye enter not into temptation: the spirit indeed is willing but the flesh is weak. Matt. 26:41.	Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. —3 Jno. 2.
And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway; and he commanded to give her meat. Luke 8:54, 55.	And he stretched himself upon the child three times and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. —1 Kings 17:21, 22.
I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.—Daniel 7:15.	With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early.—Isa. 26:9.

In 1 Peter 3:19, we read that Christ "preached unto the spirits in prison." In Murdock's Syriac, which is a translation of the "Peshito Syriac New Testament," we have the following rendering of the same passage: "And he preached to those souls which were detained in hades." Thus we have not only a synonymous use of spirit and soul, but of spirits and souls.

Dr. Roberts, in "COMPENDIUM TO THE REVISED VERSION" of the English New Testament.

p. 26, under the head of Syriac Versions, ranks this one among the best. He says. "By far the best of these is the Peshito, (i. e., simple,) which is truly an admirable translation. There is no doubt that it was made in the second century, and were we sure that we possessed it in its original form it would thus be of the very highest authority."

Murdock claims to give a literal translation of this version, referred to by Dr. Roberts as the best among the Syriac, and an "admirable translation."

The strength of the claim made by Grant, Sheldon and Watkins is, virtually, upon the hypothesis that two different words in the Hebrew and Greek can not properly represent the same thing, which is not true. And if two different words in the original are sometimes used to represent the same thing, then their correct equivalents in English may be properly used to represent the same thing. It is not difficult to see why mortal-soulists oppose the idea of spirit and soul being used interchangeably; but upon their own grounds of objection their only evidence is destroyed and the weakness of their position exposed.

Isaiah and Job were evidently right when they used these words interchangeably:

With my soul have I desired thee in the night; yea with my spirit within me will I seek thee early.--Isa. 26:9.

Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.--Job 7:11.

Let us give a little more attention to the word soul. The personal mission of Jesus was to the Jews. (Matt. 15:24; Jno. 4:22.) When he spoke the language which was current in his time, without any protest against it, we are at liberty to interpret it in the light of its popular meaning. If this is not true, how can we accept him as the best and greatest (hence the most correct) teacher that was ever sent to man by the divine Being?

It would destroy the truth of our Lord's sayings, if we could conceive him to have used popular language which did not point at truth. And, accordingly, where such language was current, we find him, not adopting, but protesting against it. (See Matt. 15:5, 6.) Alford, as quoted by Haley.—"DISCREPANCIES OF THE BIBLE," p. 191.

The Jews believed the soul to be a conscious entity. They believed in its immortality, (with the exception of the Sadducees,) and so did the Greeks. That they used the term soul in other senses, we do not deny; immortal-soulists so use it to-day. But that this was its leading significance is evident.

We have referred to and quoted Matt. 10:28. We now examine it, with Luke 12:4, 5.

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.--Matt. 10:28.

And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed. hath power to cast into hell; yea, I say unto you, Fear him.--Luke 12:4, 5.

As some one has truly said, "Here is a pyramid of truth" in small compass. By reading all of Matthew tenth chapter, and a portion of Luke twelfth, we learn that Jesus was sending out his apostles to preach. He plainly tells them how bitterly they will be persecuted.

Behold I send you forth as sheep in the midst of wolves. . . . But beware of men: for they will deliver you up to the councils and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them.--Matt. 10:16, 17.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake. (Verses 21, 22.)

The above will help us to understand what is meant by verse 28. The apostles were to be violently persecuted, and so were their converts.

But they are told by the great Master to be of good cheer and not fear their enemies, for though they could "kill the *body*" they could not "kill the *soul*." What body? The body of the disciple. What soul? The soul of the disciple, of course. If the soul in man only means "animal life," (the life of the body) why could not their enemies destroy it? If after they had killed the body, they could do no more, why do mortal-soulists tell us (with the Sadducees) that the soul "always dies with the body?" Why too, did Jesus tell the disciples to fear Him who after he had killed had power to cast into hell? If conscious existence ceases at death, why fear anything which may be done to the body "after" that by God, men or devils?

Mortal-soulists treat this scripture in two different ways. Some make a labored effort to explain it away, and thus reveal the weakness of their position. Others pass over it very lightly and hurry on to more desirable ground.

"THANATOPSIS," by Wiley Jones, p. 18.

This was said not to the wicked but to the disciples, called "my friends" in the parallel place, Luke 12:4. The word "psuche" here rendered soul, occurs about 103 times in the New Testament, being about 40 times rendered life, and this, I think, is its true meaning here. But why are persecutors who burn the Christian's body unable to kill the life? Because the "life is hid with Christ in God."

Col. 3:3. Persecutors by killing the body can only inflict on the Christian a temporary "sleep" from which he will be sure to awake. But when the sinner is destroyed at the judgment his life will be finally extinguished and his body consumed to ashes. Therefore fear God who alone can thus "destroy life and body in hell."

This seems to be a frank effort to interpret this scripture in harmony with the views of mortal-soulists; but, as will be seen, it is a failure.

Wm. Sheldon, in "ADVENTISM," p. 63, after quoting part of Matt. 10:28, adds this explanation·

This future life of the saint is out of the reach of the assassin; but the sinner's future life [soul or "psuche"] will be destroyed with the body in hell, at the judgment day.

Now we have the position fairly before us, and what shall we do? Answer. Simply compare it with the scriptures cited and decide for ourselves. A fair comparison is sufficient to expose the weakness and inconsistency of the position assumed by Jones and Sheldon.

It will be observed that in order to place their peculiar construction upon Matt. 10:28, these men ignore the rendering of King James' version by introducing the word "life" instead of "soul;" but the Revised Version, Geneva, Douay and Syriac, all render it "soul" in harmony with King James. Again: We are told that *nephesh* and *psuche* when referring to the soul in man denote "animal life" or "desire," and the words never denote immortality; but now they are suddenly transferred and made to apply to the "life" that is hid with Christ in God! Is this life immortal?

This life that is hid with Christ in God, Mr. Sheldon denominates "the future life of the saint;" and their stated position is that the righteous will not receive it before the day of judgment. How kind and thoughtful it was in the Savior, the great "Teacher sent from God," to inform the disciples that the life which they did not possess, nor could not till the day of judgment, their enemies were not able to kill!

Further: Does the word soul as found in this verse apply, first, to "eternal life," which they did not have, only in prospect, which was hid away "with Christ in God," and second, to the life of the wicked? What doctrine could not be sustained by such a mode of interpretation as this?

The truth is that the same soul which man could not kill, God had power to "destroy," or "cast into hell." If that was the soul in the dis-

ciple, then, clearly, it does not die with the body; but if it were "eternal life," which the disciples "had by promise," then we are to suppose (1) that the disciples needed to be told that after the resurrection and the judgment, their persecutors could not kill them! and (2) that the "life" which "is hid with Christ in God," that is, "eternal life," God may commit to eternal oblivion in the fires of *gehenna!!* That which God *can* do, he *may* do. If it is possible for him to lie, then it is possible for him to have the disposition to lie; and if possible for him to have the disposition to lie, then it is possible for him to lie. If, therefore, it is possible for God to destroy the "future life of the saint," (that is, according to Adventism, put an end to his conscious existence) then it is possible for him to have the disposition to do so; and if it is possible for the *Infinite* and *Omnipotent* One to have the disposition to kill those who have "eternal life," in the resurrection, then it is possible, if not *probable*, that they will all be *killed*, and become "as though they had not been!!!

Let us leave that which is so manifestly illogical and unscriptural, and come back to the simple and cheering truth as presented by the great Teacher. Body and soul are represented as component parts of man. The *body*, man can kill; the *soul*, he can not. God can "destroy" both, that is, "cast into hell," which does not denote an end to conscious being, but rather a *condition*, directly opposite to eternal life. (This will be made plain in another part of our work.) There is not even an intimation of the sleep of unconsciousness, but the *survival of the soul after the death of the body* is plainly taught, thus rendering an intelligent belief in the resurrection, as taught in the gospel, possible. If we love God and keep his command-

ments, we shall be rewarded according to the precious promises of the gospel; while the most unrelenting cruelty of our persecutors ends with the destruction of the body. They "*can not kill the soul.*" It is better, far better, to be loyal to God and true to the demands of his word. He has power "to destroy both soul and body in hell."

In Genesis 35:18, the death of Rachel is thus recorded:

And it came to pass, as her soul was in departing (for she died) that she called his name Ben-oni: but his father called him Benjamin,

In 1 Kings 17:21, 22, we learn that in answer to Elijah's prayer the widow's son was raised to life. The prophet prayed,

Let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

If when "the soul of the child came into him," "he revived," then when the soul departed, or went out of him, he died. So death is the departure of the soul. But we are told that soul, here, only means "animal life," and death is the extinction of life. But this is simply the expression of an unproved opinion. Evidently soul means in these passages just what it does in Matthew 10:28, already examined. Paul represents his death as a departure "to be with Christ;" and his life as abiding "in the flesh." (Phil. 1:21, 22; 2 Tim. 4:6.)

In 3 Jno. 1, 2, is found a plain distinction between body and soul.

The Elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

John virtually admits that the *soul* of Gaius might be in a prosperous condition while he was in poor health. How could this be if soul here means "animal life"—the life of the body? Or does it denote that which Gaius did not have, that which was no part of him, that is, "the future life

of the saint,"—the life which "is hid with Christ in God?" If this is what it means, then we have the apostle informing Gaius that his particular *portion* of "eternal life," which was "*with God*," was in a prosperous condition! How thoughtful and kind in John to inform Gaius that God was taking good care of his soul in Heaven!

In Micah 6:7, the same plain distinction is made, and it is also shown that the soul can sin, hence it is accountable to God.

Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?

What the prophet here calls *soul* is evidently what James calls spirit. James 4:5.

Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

Revised Version:

Doth the spirit which he made to dwell in us long unto envying?

In harmony with our position on the "*spirit in man*," sometimes called *soul*, are the teachings of the New Testament Scriptures concerning the "*inward man*."

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.—2 Cor. 4:16.

For I delight in the law of God, after the inward man.—Romans 7:22.

But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Peter 3:4.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man:—Eph. 3:16.

I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell: or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I can not tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter.—2 Cor. 12:2-4.

The first passage quoted is closely connected with the first part of the next chapter wherein the body is represented as a "house" or "tabernacle," in which "we groan, desiring to be clothed upon with our house which is from heaven." "For we that are in this tabernacle do groan being burdened;" and "yet," thank God, "the inward man is renewed day by day."

The word "after" in the second quotation, comes from the Greek *kata* which literally means "*drawn towards, according to.*" That is, the law of God is peculiarly adapted to the needs of the "*inward man,*" just as "the bread that perisheth" is peculiarly adapted to the needs of the "outward man."

In connection with Paul's statement in Romans read Psalms 1:2.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

Also Psalms 19:7.

The law of the Lord is perfect, converting the soul.

In what manner Paul was able to appropriate "the law of God" to his needs, is made plain in Romans 1:9.

For God is my witness, whom I serve with my spirit in the gospel of his Son, etc.

Thus it is the "*spirit* in man" that is able to receive and assimilate the imperishable food provided by the divine Being.

In the third passage, Peter contrasts the "inward man," adorned with the graces of the gospel, with the "outward man," adorned with fine apparel and jewels. One writer suggests that we would not suppose a spirit being to be hid away in the "fleshly tablets of the heart." Why does this writer try to confine us to this one signification of the word "heart?" In the passage quoted, it comes from the Greek *kardia* and frequently denotes the mind—the seat of thought—or the spirit

within. The same word is found in Matt. 5:8. "Blessed are the pure in heart for they shall see God." Does this refer to the physical condition of the fleshy tablet called the "heart?" Surely not.

But I say unto you, That whosoever looketh upon a woman to lust after her hath committed adultery already with her in his heart.—Matt. 5:28.

Wherefore think ye evil in your hearts?—Matt. 9:4.

For I am meek and lowly in heart.—Matt. 11:29.

For out of the abundance of the heart the mouth speaketh—Matt: 12:34.

In all these passages heart comes from the same word, and many more of like import might be cited. While Peter's language may be somewhat imperfect he evidently referred to the conscious entity in man, which is also called "man." To adorn, means to "deck or decorate, to beautify," etc. Whenever "adorning" is done there must be something to be adorned. "*Outward* adorning" is done on the "outward man;" *inward* adorning on the "inward man." It is not the adorning which is called man, but that which is adorned.

The Syriac, which Mr. Grant also quotes several times, is very plain on this passage:

But adorn yourselves in the hidden person of the heart with a mild and uncorrupted spirit, an ornament that is precious before God.

The statement of Paul in the fourth passage quoted is very plain. The operation of God's Spirit "in the inner man," produces regeneration. The inner man is there before conversion; but, through obedience to the gospel, and by the agency of the Holy Spirit, the "inner man" is transformed, "born again."

Not by works of righteousness which we have done, but according to his mercy he saved us. by the washing of regeneration and renewing of the Holy Ghost.—Titus 3:5.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—John 3:6.

The fifth quotation reveals Paul's theology on this point. He "knew a man" who was caught up

to the "third heaven," or "paradise," where he heard and understood, and yet he could not tell whether this "man" was "in the body or out of the body!" We are sometimes told that if Paul did not know whether the man was "in the body or out of the body," he was a very poor witness. We answer, this scripture is not quoted to prove that the man whom Paul knew was "out of the body;" that would be very foolish, indeed, when Paul says he did not know: but what was Paul's belief concerning the nature of man? This: that the conscious entity within is properly called "man." That this "man" may live "out of the body" as well as "in the body" in a conscious state.

"But," it is said, "this was only a vision." That does not help the matter in the least. It still shows Paul's belief concerning the nature of man. Was Paul's theology at fault too? Is it unsafe to trust him? There were two kinds of visions had by the Lord's servants according to the Bible. One was a "present reality"—something seen. (Vision literally means sight.) The other was a representation of something, *as it was at the time*, or as it *would be* in the future. In both cases a vision, a true vision, is a correct representation of things as they do exist or will exist. But it can not even be proved that this was a vision. (See verse 1.) The most that can be properly said is that it may have been a vision, or it may have been a revelation. No matter what position is taken, it clearly sets forth Paul's belief concerning the "*man*" which may live in a conscious state in or out of the body. What mortal-soulist would have used such language as Paul here uses? Did you ever hear any one of them relate some peculiar or striking experience, in which he was unable to say whether he was "in the body or out of the body?" Perhaps not.

Paul, in this scripture, evidently refers to the same component part of man which he denominates the "spirit" in 1 Cor. 5:5.

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Here the possibility of the spirit being saved after the body, or "flesh," is destroyed, is admitted. Mr. Grant says, "This one passage should not be so distorted as to contradict all other plain Scriptures," etc.—"THE SPIRIT IN MAN," p. 28. No; it should not. But what a pity that Mr. Grant, after giving such good advice should go to work and distort it clear out of shape in order to make it harmonize, not with "other Scriptures," but with the dogma of mortal-soulism! The truth is, they must either ignore the rendering in King James' Version or admit that the passage stands in their way.

Mr. Grant proceeds to give several other translations of the passage, and then construes "destruction" to mean "chastisement or 'punishment,'" and spirit to mean "disposition." This is a complete yielding of their position on the word "destruction" as applied to man. If "destruction" means death, and salvation life, (literal death and literal life) as we are informed, then Paul believed that the spirit might be a subject of salvation *after* the death of the body. At any rate, he draws a clear distinction between body and spirit, and we have already learned what Paul means by the *spirit* in man.

Mr. Grant quotes a few words of the passage from the Syriac: "That in spirit he may have life." Let us read the whole verse:

And that ye deliver him over to Satan, for the destruction of the flesh, that in spirit he may have life, in the day of our Lord Jesus Messiah.

Notice, the "destruction of the flesh" was to come first, and the "life," or salvation, of the

spirit *afterwards*, and in *the day* of our Lord Jesus Messiah." As to what is meant by the phrase "in spirit," it is certainly fair and safe to let the Syriac interpret itself. In 1 Peter 3:18, speaking with reference to the death of Christ, Peter says: "And he died in *body*, but lived *in spirit*." The life of the spirit, then, was after the death of the body; and Mr. Grant's own witness is against him.

We have now presented five plain passages from the New Testament concerning the "inner" or "inward man." They all come from the Greek *anthropos*, which literally means "*a human being*." Our opponents, however, claim that the "inner man" is the "new man" in Christ, which we put on through faith and obedience. The passages themselves, with their connections, refute this claim. The "outward man is the body of flesh and bones;" the "inward man" is that other part of the person called the "spirit."

The "old man" with his deeds, is "the body of sin" which we put off, while the "new man" is the "righteousness of God" which we put on.—Rom. 6:6; 1:16, 17.) But the "inward man," of which we have been writing, is the very one that is changed—regenerated—through the transforming influences of the gospel. (Eph. 3:16; Jno. 3:6; 1 Peter 1:22–25; Rom. 12:2.) We put on Christ, or the "new man," but we do not put on the "inward man." In short, putting off "the old man with his deeds," and putting "on the new man which is renewed in knowledge after the image of him that created him," is simply a change of character. That which makes the man sinful, is put away; that which makes him righteous, (the Christ-like character) is put on. And thus, through the power of the gospel, manifested because of his faith and obedience, he becomes a "new creature" in Christ.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2:11, 12.

Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.—2 Cor. 5:17.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.—Eph. 4:22-24.

What is the direct and powerful agent which makes the new man? The Holy Spirit. What is it that is changed and made new by the operation of God's Spirit? The spirit of man.

That which is born of the Spirit (God's spirit) is spirit." (The spirit of man.)—Jesus.

"That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man."—Paul.

Having shown that the terms "man" and "soul" are applied to the conscious entity within, it now becomes necessary in order to make our position plain and comprehensive, to show that they are sometimes applied to the body only, and sometimes to both body and spirit.

It shall even be as when a hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.—Isa. 29:8.

Man and soul in this passage refer to that which experiences physical hunger and thirst, hence to the body.

Now, when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.—Luke 7:12.

It is admitted that when a man is dead, the spirit has left the body.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2:7.

In this passage, soul evidently denotes the whole man, both body and spirit.

Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls.—Acts 2:41.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? —Num. 23:19.

No man can serve two masters.—Matt. 6:24.

Many more passages might be adduced, but these are sufficient to show, in connection with our proof concerning the "inner man" and soul, that the terms man and soul are applied (1) to the spirit within man; (2) to the body only, and (3) to the whole person, both soul and body. The context must determine how these terms are to be applied.

Mortal-soulists object to this position, but it is harmonious with the statements of the Bible; and the statement that it is using too much liberty in the application of Bible terms, is not founded in truth, and comes with poor grace from those who use so much latitude in their efforts to remove what seems to stand in their way; and frequently, too, without giving us any authority (save the opinions of man) for the liberty taken.

Having proceeded thus far with our investigation, we call attention to some collateral evidence. It is a fact that the Bible teaches that there are spirit entities who are conscious and immortal beings. They are *God*, *angels* and *demons*. These are not possesssed of bodies of flesh and bone, though we are not prepared to say, in the technical sense, that they are immaterial. If by

"immaterial," is meant not composed of ponderous matter, such as the flesh, bone and blood of the natural body, then we accept the application of the word to these spiritual beings as proper; but if, on the other hand, by the application of this word to God and angels, is meant the negative of all that may be seen or touched, under any circumstances whatever, then we object to such use of the word. When we know so little of the laws and possibilities of matter, (which our opponents truthfully affirm) and still less of the laws and possibilities of spirit, we should, when affirming what can not be, concerning the latter, be both guarded and moderate.

"God is a Spirit;" "but," say our opponents, " 'God is love;' but He is not *all* love." We think he is, so far as his divine nature is concerned, and that is what John was writing about.—(1 Jno. 4:7-11.) God is not a vindictive being, but in all his actions towards men, or his dealings with them, he is moved by the principle of love. " 'Our God is a consuming fire;' but that does not prove that God is composed of fire." No; not in a literal sense; but the context shows that the apostle used a strong metaphor to teach how certainly God will destroy all that is impure, or unholy.—Heb. 12:25-29.) Such passages as these, used for the purpose of killing the statement, "God is a Spirit," certainly fail to accomplish that which is intended. If God is not a Spirit, what is he? If he is only *part* spirit, what is the other part?

Angels are a very high order of intelligent beings—next to God—and they are *spirits*, one class of which, at least, never received natural bodies.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.—Heb. 1:14.

Dr. Robert Young, in his "ANALYTICAL CONCORDANCE," under the head of "Hints and Helps

to Bible Interpretation," has this to say of the word "angel."

Is used of a messenger (good or bad) from heaven or of men, and applied to spiritual intelligences, to the pillar of cloud and fire, to the (pestilential) winds, to priests, prophets, ministers, disembodied spirits.

The wide application of this term is no exception to many others. It serves to show how far we sometimes get away from the primary or literal meaning of a word; and at other times how far we can go and yet be in harmony with the literal definition. Angel comes from the Hebrew *abbir* which literally means "mighty;" but from the Greek *anggelos* which literally means "messenger, agent."

The information furnished by the Bible, concerning angels is not vast; but it seems that in the beginning (whenever that may have been) they were all pure—were indeed the angels of God. It is quite evident that God never created any devils, or demons; but by rebellion against God, beings who were once holy, fell from their exalted station and *became* "the Devil and his angels." As to the personality of the Devil and his angels, it is clearly set forth in the Scriptures. Peter and Jude both inform us of the rebellion and consequent fall of those who were once the companions of God and the inmates of Heaven.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.—2 Peter 2:4.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness.—Jude 6.

Read also Rev. 12:7, 8, 9. The New Testament repeatedly speaks of a class of beings called "devils" or "unclean spirits." These spirits, in many cases, took actual possession of the bodies of men and women and were cast out by the power of God. Read carefully the following passages:

When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick;—Matt. 8:16.

And when he had called unto him twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.—Matt. 10:1.

And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Matt. 12:27, 28.

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.—Matt. 12:43-44.

And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him, And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.—Mark 1:23-26.

And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit. Who had his dwelling among the tombs; and no man could bind him, no, not with chains; Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, my name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him,

saying, Send us into the swine, that we may enter into them.—Mark 5:2-12.

If the above passages do not show that these evil spirits went into persons, and while there talked with Jesus, and when commanded by him literally came out, then we cannot rely upon the plainest statements of New Testament history. It would hardly do for those who ask us to receive, in an unmodified sense, the highly poetical statements of Job and David, as proof for unconsciousness after death, to so construe plain statements of New Testament history as to make them mean something entirely different from what the wording conveys.

The lesson herein presented is this: Spirit entity is a fact. A spirit entity may take possession of the human body. It lives in a conscious state whether "in the body or out of the body." If good spirits, that have never fallen, do not thus take possession of men, it is evidently not because they can not, but because it is not God's way, and they work in harmony with the will of God. It will hardly do to say that the angels that "kept their first estate" have less power than those who did not. All spirits must act in harmony with laws which govern spirit, just as all bodies must act in harmony with the laws which govern matter.

Here is the application. In the light of the above lesson, it is not impossible, unreasonable, nor contrary to the teachings of the Scriptures, that an intelligent spirit entity should take up its abode with each person, leave him at death and go to God; and by Him who knows just where it should go, be placed where it properly belongs until the time of the resurrection and judgment.

But objections are urged. "How could seven devils have lived in the body of Mary Magdalene, at one time?" Suppose we cannot tell. Must

Bible facts and truths be thrown away because of that which we can not understand? Such a course would destroy belief in both the natural and supernatural. However, the Bible does not affirm what is questioned. The statements are, "out of whom he had cast seven devils."—Mark 16:9, and, "Out of whom went seven devils."—Luke 8:2. They may have taken possession one at a time, and gone out one at a time, so far as these statements are concerned.

"But what about the man of the tombs in whom there was a legion of devils?"

If the Bible says there was a legion of devils dwelt in this man, we are not at liberty to deny it; but we are no more under obligations to apologize for the statements of the Bible, than are mortal-soulists who, with us, profess to accept that book as a proper standard of evidence.

The apostles believed in spirits.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.—Matt. 14:26.

But when they saw him walking upon the sea, they supposed it had been a spirit and cried out.—Mark 6:49.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.—Luke 24:36-39.

The first two passages describe the same event; and the word "spirit," found in them, comes—not from *pneuma*, but from *phantasma*, which literally means "phantasm, apparition." From the supposed meaning of *phantasma*, our opponents have found an easy way of running over these passages. Listen to Mr. Grant. "THE SPIRIT IN MAN," p. 2.

At one time the disciples saw Jesus walking on the sea, and they were troubled, saying "it is a (phantasma) spirit." A phantom has the appearance of reality; but like a shadow, is nothing real or tangible. When a thing appears to be where it is not, or a shadow like a reality; it may properly be called a phantom.

Mr. Grant's exegesis is now before us. Let us look at it. You know they accuse us of being narrow and unfair. Mr. Grant confines himself to one part of the literal definition of *phantasma*, and on that one word alone (phantom) he makes his argument; or, more properly, offers his assertions *gratis*.

"A phantom," he says, "is nothing real or tangible." It is "like a shadow." It is, in fact, the "appearance" of something, which is nothing. Now, notice, the question is not what the apostles saw, for we all know they saw Jesus; but what did they *think* they saw? Mr. Grant tells us. Then we must understand it in this way. The apostles, or disciples, when they saw Jesus walking on the sea, were troubled, because they all saw him, and supposed him to be a shadow, or the appearance of something which, in reality, is nothing; so they all cried out for fear!"

There is no "catch logic" in this. The disciples thought Jesus to be a *phantasma*. Did they think a *phantasma* was a real, conscious being, or something that is not real? If the latter, why were they troubled? and why did they cry out for fear and be troubled over nothing?

Mr. Grant selects phantom (which is a corruption from the Latin *phantasma*) but ignores "apparition" altogether. Webster defines phantom as follows:

1. Something that appears; an apparition; a specter. 2. A fancied vision.

Specter comes from "specto, to behold," and is defined as follows: 1. An apparition; the appearance of a person who is dead; a ghost. 2. Something made preternaturally visible.

It will be seen that Mr. Grant ignores the primary definition of his own word, thus going clear back on his own stated position, in order, it would seem, to make a point!

The Revised Version renders the word spirit, found in Mark 6 and Matthew 14, "apparition," which, according to Dr. Young, with "phantasm," constitutes the literal, or root meaning of the Greek *phantasma.* Webster gives five definitions to apparition, four of which are against Mr. Grant and one in his favor!

The Syriac, one of Mr. Grant's own witnesses, has "spectre" instead of spirit. It renders Mark 6:49, with a part of verse 50, as follows:

> And they saw him walking on the waters, and they supposed that the appearance was a specter: And they cried out: For all saw him, and were afraid.

The ingenious efforts of Mr. Grant to slip over these passages, show in what manner some men seek to make everything conform to an assumed position; and how impossible it seems for them to treat, in a broad and independent way, that which might testify against them. And thus it is that many credulous, but honest, converts are often made to the "doctrines of men."

In the third passage, spirit comes from *pneuma* —the same word that is applied to God and the angels. Jesus suddenly appeared in the midst of the disciples, and spake to them. "But they were terrified and affrighted, and supposed that they had seen a *spirit.*" Jesus at once proceeds to correct their false impressions by instituting a comparison between himself and a spirit. He does not tell them that they are wrong in supposing that there is such a thing as a spirit; nor does he tell them that if there are spirits, they cannot, under any conditions or circumstances, be seen. What he does seek to do is to convince them, at

once, that he is Jesus and not a spirit. "Handle me, and see; for a spirit hath not *flesh* and *bones*, as ye see me have."

Would Jesus institute a plain comparison between himself and something which did not exist? Would he tell them that "a spirit hath not flesh and bones," if there was no such thing as a spirit without flesh and bones? If the disciples were wrong in their settled belief in spirits, why is it that Jesus did not seek to remove the superstition? He did not do it, not even by implication; but the whole tenor of his speech is of such a character as to have strengthened and confirmed such belief.

The time was near at hand when the disciples were to be sent "into all the world." It was important that they should teach the doctrine of Christ correctly. This belief in immortal spirits, without "flesh and bones," we are told by the authors of the C. A. church, is a very dangerous one, and lies at the very root of all religious error And yet, in all the testimonies presented, we have not one word in condemnation of the belief!

We know of but one means of escape now, and that is, that Jesus meant by "spirit," as referred to in the last passage quoted, "atmosphere," "the air we breathe," or something "akin to electricity." But this will hardly do, for they saw Jesus, heard him speak, and thought *he* was a *spirit*. Again: It was certainly not "a atmosphere" which Jesus said had not "flesh and bones," but a conscious entity. Nor would it do to say "a fluid," for the plural would be *fluids*, which would denote that different kinds of fluids constitute "the breath of life" which God formed within man. Surely, it is a dangerous thing to get so far away from what is plainly stated and indicated in the word.

We are now prepared to consider death. What is it? Our opponents say, "an extinction of conscious being." We say, separation, departure, change of conditions and manner of life. Which is right?

Death, either in the Bible or out of it, does not necessarily denote unconsciousness. Fowler and Wells, in a little work entitled, "THE RIGHT WORD IN THE RIGHT PLACE," under the head of "Synonyms," give the following: "Death—decease, demise, departure."

Crabb's "ENGLISH SYNONYMS" is in harmony with Fowler and Wells, but more complete.

We understand the Bible to teach that we are dead to God when separated from him; dead to righteousness when separated from righteousness; dead to sin when separated from sin. So, then, when we depart from the sins of the world, we die, but do not become unconscious; when we depart from God and his truth, we die, but conscious being still remains. A few passages from the New Testament will be sufficient to show that the above declarations are in harmony therewith.

Being then made free from sin, ye became the servants of righteousness. For when ye were the servants of sin, ye were free from righteousness.—Rom. 6:18, 20.

And you hath he quickned, who were dead in tresspasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places, in Christ Jesus.—Eph. 2:1-6.

For to be carnally minded is death; but to be spiritually minded is life and peace; Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Romans 8:6, 7.

Natural death is a separation of body and spirit, or the "departure" of the Spirit from the body, to live under conditions and laws which govern the "inner man" when "unclothed," or out of our "earthly house," in which Paul says, "we do groan." etc.

But our opponents say that the first kind of death we have introduced is "spiritual death," and has nothing to do with the literal death of man. To this we reply, that while we do not object to the phrases "spiritual death," and natural or literal death, they simply denote different conditions of that which, in all general respects, is but one. It would be as difficult for mortal-soulists to find these distinctive phrases in the Bible, as it would be for immortal-soulists to find "immortal soul," or "never dying soul." In the Bible *death* is *death* and *life* is *life*; and inasmuch as both conditions obtain with those who remain conscious and active, what right have we to say that any form of death, as applied to man, is an end to conscious being?

Paul refers to his own prospective death as a "departure."

For I am now ready to be offered, and the time of my departure is at hand.—2 Tim. 4:6.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; Nevertheless to abide in the flesh is more needful for you.—Phil. 1: 23, 24.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) We are confident. I say, and willing rather to be absent from the body, and to be present with the Lord.—2 Cor. 5:6, 7, 8.

In Genesis 35:18, we read that when Rachel died her soul departed; and in 1 Kings 17:21, 22, when the widow's son was raised, "his soul came into him again;" hence when he died, his soul left him, or departed. In all these passages death is represented as a departure.

For as the body without the spirit is dead, so faith without works is dead also.—Jas. 2:26.

Our opponents refer us to the marginal rendering of this, where we have "breath" instead of "spirit." But in the Revised Version, which is the work of able and scholarly men, who were in possession of other and earlier copies of the originals than were had in the times of King James, it is rendered "spirit" and no marginal rendering is given.

For as the body apart from the spirit is dead, even so faith without works is dead.

The Geneva and Syriac Versions both render it spirit without any marginal translation.

Let James himself tell us what he means by the "spirit in man." Jas. 4:5. "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" Or as the Revised has it, "The spirit which he made to dwell in us," etc. This shows that James referred to a conscious entity within; and when this spirit leaves, the body is dead.

In Matt. 10:28, with Luke 12:4, 5, it is distinctly stated that man can "kill the body," but "after that has no more that he can do." Or, as Matthew puts it, they "are not able to kill the soul." How far does man's power extend when pouring out his wrath upon his fellow man? He can kill the body. What does this killing of the body cause? A separation of body and soul. What do we call this separation? Death.

There is no man that hath power over the spirit to retain the spirit: neither hath he power in the day of death; and there is no discharge in that war; neither shall wickedness deliver those that are given to it.—Eccles. 8:8.

In this passage, Solomon evidently refers to death. No man hath power to "retain the spirit," nor can he defer, or choose, the time of his departure. Revised Version, latter part of verse: "Neither hath he power over the day of death."

Stephen prayed, at the time of his death, "Lord Jesus, receive my spirit." We do not believe that Stephen referred to corrupted air, but to the conscious entity within.

In Ecclesiastes twelfth chapter, we have the concluding words of the preacher. He does not tell us now what he said in his heart, (chap. 3:18) but seems to speak with assurance concerning the duty of man and the truth of God. Among other things, he gives us a plain statement of the nature of death.

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—Eccles. 12:7.

These statements, and our position concerning death, will be emphasized in our next chapter when we come to treat on the death of Christ. "All truths harmonize" says Mr. Grant, and we are glad he has made the statement.

CHAPTER VI.

CHRIST THE TRUE SOURCE OF LIGHT AND KNOWLEDGE—THE MAN CHRIST JESUS, THE TRUE TYPE OF ALL OTHER MEN IN LIFE AND DEATH—HIS PRE-EXISTENCE, LIFE AND DEATH CONSIDERED.

There is certainly no better source to which the children of God can go for light and truth, than to Christ. This is true in the grandest and broadest sense. To Him we go as the most perfect teacher God ever had among men, in fact, the only absolutely perfect one. (Deu. 18:18, 19.) To Him we go, and to Him only, for a perfect example. (1 Peter 2:21-23.) To Him we go for knowledge of our nature and destiny. In the Bible we read of Christ prophetically and historically. He dwelt in glory with the Father before the world was made. By him, through him and for him, were all things made. He was called Jehovah, God, and other divine appellations. He is indeed one of the

Godhead. He was, is, and ever will be, "the light of men." When the set time had come, he appeared in the flesh, taking upon him all the peculiarities of our nature. While clothed upon with mortality, he is most appropriately denominated the "Son of man;" "a man of sorrows and acquainted with grief;" (Isa. 53:3.) "the *man* Christ Jesus," and "man." (1 Cor. 15:21,22.) *As man*, he lived, suffered and died in the flesh. He was, therefore, the true type of life and death as applied to all other men. When we have found in what the life and death of Christ consisted—the man Christ Jesus—we have found what life and death are as applied to the human family.

Our opponents are not at all pleased when we present Christ, in his life and death, as a type of other men. They make an attempt to convince the people that this has nothing to do with the nature and destiny of man; and, when failing in their apparent purpose to prevent us from bringing this feature of the question into prominence, they play upon the account of Christ's death, as though we were inclined to deny it. "Did not Christ die? Will our opponents dare to deny that he died?" No, they will not deny it. We are not aware that they have ever been so inclined; but from his death they are better able to answer the important question, What is death? and from his life, that other important question, What is life? Let us then, so far as our space will permit, give prayerful and careful attention to the pre-existence, life and death of the "man of sorrows."

We have been informed that one class of Adventists believe in the pre-existence of Christ as a sentient being. All the better. They will not need all our proof, and it is certainly to their credit to so believe. However, the ministers of the C. A. Church, with whom we have canvassed

this question, deny Christ's preexistence, in the sense in which we believe the Bible plainly teaches it. Let us attend to the proof.

And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the foul of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.—Gen. 1:26.

The pronouns "us" and "our" are in the plural. Who was this second personage? Evidently the one by whom all things were created.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; And he is before all things, and by him all things consist.—Col. 1:16, 17.

He was in the world, and the world was made by him, and the world knew him not.—Jno. 1:10.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee. And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith. And let all the angels of God worship him. —Heb. 1:1-6.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.—Eph. 3:9.

From the above testimony we learn that the Christ of the New Testament is the one by whom all things were created. The Son, by whom God spoke to the Saints, was the very one "by whom also he made the worlds."

In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.—John 1:1-5.

Some claim upon the authority of the first verse of this passage, that Christ did not pre-exist as a conscious, intelligent being, but simply as the word of God. To this we reply, that Christ is known by a number of different titles in the Bible, one of which is the "Word." This same chapter shows that the "Word" denotes the Christ of the New Testament, to whom John, the Baptist, bore witness. Read from the sixth to the eighteenth verse. Also from the twenty-ninth to the thirty-seventh. Christ was just as much the the "Word" *after he came in the flesh* as he was before. He said:

I am the way, the truth, and the life: no man cometh unto the Father, but by me.—Jno. 14:6.

To assume the position that it was the "Word," without intelligence or consciousness, is to contradict some of the plainest statements of Scripture. When Jesus prayed to the Father just before his death—not as a mere suppliant, but as a victor, or conqueror, he only asked to be *restored* to the condition enjoyed, with the Father, before the foundation of the world.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was —Jno. 17:5.

But, we are told, "the Word was made flesh and dwelt among us," etc. Yes; and we are also told "*how* the Word was made flesh," all of which is in harmony with our position.

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in

the volume of the book it is written of me) to do thy will, O God. Above. when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he. Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.—Heb. 10:5-10.

This Scripture is very plain. Jesus existed in the spirit state, as an immortal and glorified being, before he came in the flesh. "A body hast thou prepared me." Revised Version, "A body didst thou prepare for me." "Burnt-offerings and sacrifices for sin" were to cease; but this same body which was prepared for him, was offered "once for all."

Eusebius speaks of the preexistence and divinity of Christ in the following manner:

No language, then, is sufficient to express the origin, the dignity, even the substance and nature of Christ. Whence even the divine Spirit in the prophecies says, "Who will declare his generation?" For as no one hath known the Father, but the Son, so no one, on the other hand, can know the Son fully, but the Father alone, by whom he was begotten. For who but the Father hath thoroughly understood that Light which existed before the world was—that intellectual and substantial wisdom, and that living word which in the beginning was with the Father, before all creation and any production visible or invisible, the first and only offspring of God, the prince and leader of the spiritual immortal host of heaven, the angel of the mighty council, the agent to execute the Father's secret will, the maker of all things with the Father, the second cause of the universe next to the Father, the true and only Son of the Father, and the Lord and God and King of all created things, who has received power and dominion with divinity itself, and power and honor from the Father.

Eusebius proceeds to show that his position is in harmony with scripture which we have already adduced from the first chapter of John's gospel, and from Genesis 1:26. He then proceeds to state that Jesus, the Lord, appeared to Moses, Abraham and Jacob, emphasizing his claim with these words:

To suppose these divine appearances the forms of subordinate angels and servants of God, is inadmissable; since as often as any of these appeared to men, the Scriptures do not conceal the fact in the name, expressly saying that they were called, not God nor Lord, but angels, as would be easy to prove by a thousand references.

He closes on this topic with these words:

That the divine word therefore, preexisted and appeared, if not to all, at least to some, has been thus briefly shown.—"EUSEBIUS' ECCLESIASTICAL HISTORY," chapter 2.

Jesus when speaking to the Jews affirmed his preexistence as plainly as it could be done.

Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was I am.—Jno. 8:56-58.

The grand and cheering truth set forth in the Scriptures, is that Jesus Christ was, is, and ever will be, the Savior of men. If the children of Israel could "all eat the same spiritual meat," and "drink the same spiritual drink"—which drink was Christ—before there was any Christ, then we can eat spiritual meat and drink spiritual drink, without any Christ, to-day; and hence no Christ is needed! But it will evidently be somewhat difficult for some to understand how we can partake of Christ when there is no Christ. A statement found in Heb. 13:8, settles the question effectually:

Jesus Christ, the same yesterday, and today, and forever.

That is, He is the same in all past, present and future time, in all that pertains unto life and salvation. This gives to the plan of salvation that breadth and perfection which we reasonably look for in the work of the divine Being. The gospel is for *all*, without regard to time or location. "It is the power of God unto salvation unto every one that believeth." (Romans 1:16.) Christ is the central figure of the gospel and without him there is no salvation. (Acts 4:11, 12.) The justice,

love and impartiality of God, demand that Christ should be preached "to all people," whether dead or alive. Our position is that every soul must, at some time, by his own volition, either accept or reject the truth.

Having fully established the preexistence of Christ, we proceed at once to consider his life. We have already seen that he was brought into the world by receiving a body which had been prepared for him. (Heb. 10:5.) That he lived, suffered and died, in the flesh. Christ does not ask us to follow where he has not been. He knows by actual experience what human nature is. He was, in fact, veiled in mortality, hence we go to him to find out the real nature of life and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.—Rom. 8:3.

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—Phil. 2:7, 8.

In the light of such Scriptures as these, it is not difficult to see why Christ, in his humiliation, was called "man," and the "Son of man." He is called man by the prophet Isaiah and the apostle Paul. (Isa. 53:3; 1 Cor. 15:21, 22.) He is referred to as the Son of man about twenty-six times in the book of Matthew. But the author of the epistle to the Hebrews brings this matter more fully before us, leaving no room for doubt.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not

ashamed to call them brethren. Saying I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I, and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.—Heb. 2:9-18.

The apostle (supposing the author to be Paul) gives two important reasons why it was necessary that Jesus should lay aside his glory and become as man. First, "That through death he might destroy him that had the power of death, that is the devil;" and second, that by actual contact with the flesh, the world and the devil, the same contact which we experience, he (Christ) should become fully qualified to act as the great High Priest of God, and the mediator between God and men. Therefore, as the children are made "partakers of flesh and blood, he also himself likewise" (in like manner, also, morever, too.—Webster.) "took part of the same." This not only enables us to have perfect faith, but it is such an exhibition of divine love as touches and moves the noblest and most potent qualities of the soul.

We find, then, that the life of Jesus was like our life; and as he preexisted as a conscious, intelligent being, his life was the union of *body* and *spirit*. If it can be shown that, while in the flesh, the spirit of Christ was the conscious intelligent part of him, it will still further confirm our position.

Jesus perceived in his spirit.—Mark 1:8

And he sighed deeply in his spirit.—Mark 8:12.

Mr. Grant says, after quoting this last passage, that "sighing is the result of a peculiar kind of *breathing*. The Syriac Version reads: He sighed with his breath. This is the true idea: we know of no other way to sigh." See, now, what a narrow and superficial view is expressed to make this scripture harmonize with an assumed position. Mr. Grant refers to the sighing done by Jesus as though it were only a physical action like coughing or sneezing. He might, with the same propriety quote to us the sermon on the Mount and then describe the physical action of speech, saying, "We know of no other way to talk;[2] and then, you see, the conclusion would be quite easy; The sermon on the mount furnishes no evidence that Jesus had a mind!

The truth of the matter seems to be this: The Pharisees tempted Jesus and sought after a sign. This was evidence to him of their inwardly corrupt condition, and caused sorrow of heart, mind, or *spirit*. This sorrow found vent, not in the words of his lips, but in a sigh. The origin of that sigh was not—as is often the case—some physical weakness, but the grief of the inner man, or spirit, which was now veiled in mortality. When Mr. Grant gives James 2:26, he refers to the marginal translation where we find breath instead of spirit. Why did he not refer to the marginal translation in the Syriac version, where we learn that the original Syriac was *spirit*, and not breath? The evident purpose of Mark, the historian, was not to call attention to "a peculiar kind of breathing," but the troubled condition of Christ's soul. We do not object to a thing because it is material; but when our particular kind of materialism leads us to overlook the better part, it is too gross to be either safe or desirable.

In that hour Jesus rejoiced in spirit.—Luke 10:21.
He groaned in the spirit and was troubled.—John 11:33.
He was troubled in spirit.—John 13:21.
And the child grew and waxed strong in spirit.—Luke 1:80.

Now if our mortal-soulist friends will tell us how it was possible for that glorified and immortal spirit to live in the body of the infant babe of Bethlehem, and develop as the infant grew to manhood, they will then have the answer to a difficult problem which they often ask us to solve.

Jesus, like man, was made a little lower than the angels, and both alike were subjected to death. If Jesus was possessed of an immortal spirit and man is not, then the struggle to overcome sin and the ills of the flesh for him and his brethren is not equal. Nor, in that case, could we say that in "*all* things" he was made "like unto his brethren," and "was in *all* points tempted like as we are, yet without sin." (Heb. 4:15.) Through the gospel we are made "heirs of God, and joint heirs with Christ;" and the promise is that we shall be "glorified together," "if so be that we suffer *with him.*" Here are equality and justice which we can not fail to admire.

We now come to the death of Christ, and it will not be difficult for us to determine in what that death consisted. It was simply the separation of body and spirit, with the return of the spirit "to God who gave it." Let us look briefly at his own teachings concerning his death.

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.—John 12:23, 24.

Here is presented the true idea of death. When "a corn of wheat" is put in the ground its life does not cease, but assumes a changed form. A separation occurs, and the result is an increase. The

old kernel does not cease to be, and its life become extinct, that the new grain may appear; but the life continues, thus forming a connecting link between the old and the new. Life assumes a changed form, departs, leaving nothing but a worthless hull behind. This is what we call death.

Should the kernel placed in the earth have no germ of life within itself, it can never come forth; but the departure of life from the old body, we call death.

Jesus frequently alluded to his death, but nowhere even intimated that that death would be a cessation of conscious being. He said:

Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10:17, 18.

"But," we are told, "*God, the Father*, 'raised up Christ from the dead.'" (Rom. 8:11.) Yes, and with the same propriety we could say that the Roman soldiers put him to death; and yet, he says, speaking of his life, "No man taketh it from me, but I lay it down of myself." It required the voluntary co-operation of Christ to accomplish his death, and the same voluntary co-operation to accomplish his resurrection. "I have power to lay it down, and I have power to take it again." We are compelled to believe that Jesus here refers to his body—the body which had been prepared for him. (Heb. 10:5.)

We are told that death means an end to conscious existence. If so, what became of the pre-existent Christ when Jesus was put to death? Christ was to abide forever. (Psalms 89:35-37; 110:4.) Jesus said, referring to himself, "the Son abideth ever." The Greek word from which "abideth" comes, is *meno* which literally means

"to remain, continue." The word abide, or abideth, as here used certainly implies a conscious, continued and unbroken standing before God. To abide is one thing; but to lose conscious existence and become as though he "had not been," is an opposite condition.

Christ is the source of intelligence and all spiritual light possessed by man.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

In him was life; and the life was the light of men.—John 1:4.

That was the true Light, which lighteth every man that cometh into the world.—John 1:9.

If this "true Light" was totally blotted out at death, what was the condition of the world during the time in which Christ's body lay in the tomb? We do not believe that the conscious existence of the "Sun of righteousness" was blotted out when Jesus died on the cross!

Christ, as we have seen, is one of the Godhead. All things were created by him. He is frequently called God in the Scriptures, and we are required to worship him. None, we presume, will be so rash as to deny these statements which are sustained by so many clear declarations of Scripture. (Isa. 9:6, 7; Titus 2:13; Heb. 1:8.) Did this divine being—second person in the Godhead—and creator of the worlds, become as though he "had not been," at death? A few more texts concerning the death of Christ will be sufficient.

For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father and am come into the world: again, I leave the world, and go to the Father.—Jno. 16:27, 28.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. And now I am no more in the world, but these are in

the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.—John 17:5, 11, 24.

The hour had come for Jesus to be delivered up to death; but instead of representing his death as a cessation of conscious existence, he clearly indicates its opposite character by such words as these: "I leave the world and go to the Father." "Glorify thou me with thine own self with the glory which I had with thee before the world was." "I come to thee." "I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me."

In complete harmony with the above texts and our position on death, are the last words which Jesus spake before his death. "Father, into thy hands I commend my spirit."

Thus we see, that in the case of Jesus Christ, death was a separation of body and spirit; a departure from the world to be with the Father. He came "in the flesh;" (not simply of the flesh.) He suffered and died in the flesh; but in the spirit, as the apostle tells us, "went and preached unto the spirits in prison." (1 Peter 3:18-20.) His life and death throw a flood of light on all important subjects of life and death as applied to all men. And from this proof alone, we would be entirely safe in affirming that death is not an extinction of conscious being, but a separation, departure, or great change of conscious existence. Every step of our investigation makes this fact more apparent, and discovers to us the connecting link between this life and that which is to come.

PART II.

CHAPTER I

INTERMEDIATE STATE—BOTH THE RIGHTEOUS AND THE WICKED ARE CONSCIOUS BETWEEN DEATH AND THE RESURRECTION.

By the "intermediate state," we mean a state of conscious existence for the righteous and the wicked between death and the resurrection. We have proceeded sufficiently far in our investigation to learn that there is a spirit entity in man. That this spirit (sometimes called soul) is the intellectual, moral and active part of man. That man "cannot kill the soul;" therefore, it does not die with the body. That life is a union of body and spirit, and death a separation, or departure of the spirit to God. Hence the intermediate state is a necessity.

Man desires to live. He shrinks from a state of non-existence. He can learn but little in this short life, at the best—just enough to give him a faint conception of the vast and inexhaustible stores of knowledge which lie beyond. His soul thirsts for this knowledge, and he desires to keep on learning. These desires are not carnal, nor in any way abnormal, but inherent in his very nature. They are exalting and ennobling in their character and tendency. Who gave these desires to man? God, his creator. Will he, can he, so long as he is God, fail to supply these demands of the soul? No; he evidently will not and can not.

Nature shows that God is a strict economist, and that his work, in a general sense, is progressive. Will the hundreds and thousands of years be

totally lost, while countless millions lie in the cold earth? Such a position necessitates a change in the character of God.

But we come to a more serious consideration. How can we be rewarded or punished according to the deeds done in the body, as the Bible so plainly and fully teaches, unless there is a direct connection between this world and the resurrection state? Our experiences must be preserved so as to be utilized by us in the day of judgment; but if man is unconscious between death and the resurrection as though he "had not been," then are they irretrievably lost! If this theory which we oppose be true, then the new Sodomites in the day of judgment, will be punished for what the old ones did; and the new Gomorrahites for what the old Gomorrahites did; and the new saints of God, made wholly from the dust of the ground, will be rewarded and glorified for what the old ones did! Thus we see that there exists a demand and necessity for the intermediate state which is so plainly indicated in the Bible.

Jesus, as we have seen, said, when speaking of his death, "I leave the world and go to the Father." "And now I am no more in the world, but these are in the world, and I come to to thee."

In the same connection he makes known to the Father his will concerning his disciples in the following words:

> Father, I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.—Jno. 17:24.

Adventist authors claim that the disciples were not to be with Christ, after death, till his return, or second coming; and in proof they quote John 14:3. "I will come again and receive you unto myself: that where I am, there ye may be also."

The mistake here made is in limiting the promise, of which this is simply a part, to the resurrection state, whereas it evidently covers the intermediate state also. This more comprehensive position harmonizes with all the teachings of Christ and the apostles; but the other does not. The great promise recorded in John 12:26, is in harmony with the view we defend.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor.

The fact that when Jesus comes again he will bring the saints with him, proves our position to be correct.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—Thes. 4:14.

Our opponents place a construction upon this scripture which brings it in plain conflict with other passages.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.—Jude 14.

Jude here uses a figure of speech already alluded to, by virtue of which an indefinite number is represented by a definite number. The same event is evidently described in Zech. 14:5. "And the Lord my God shall come, and all the saints with thee."

These plain statements of the word show that the saints are with Christ in the intermediate state, that they will come with him when he returns, and in this manner he will, through the resurrection, receive them unto himself in glory.

For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named.—Eph. 3:14, 15.

Paul here concedes that part of the great family of God was in *heaven* in his day. But we are told, "that branch of the family 'in heaven' is

therefore composed of the Lord Jesus and the angels, that branch 'on earth' is composed of the righteous living and dead."—"THANATOPSIS," p. 22. Thus Mr. Jones makes it appear that Paul does not refer to departed saints in heaven, but to Jesus and the angels. There are no grounds for this assumption found in the chapter, the reading of which strongly favors the idea that reference was had to the saints only. The Revised Version puts the matter at rest in harmony with the view we defend.

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named.

This word every makes it clear that the family in heaven to whom Paul refers is composed of families who were once on the earth; unless we suppose that the angels in heaven are divided up into families.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

"The love of God which is in Christ Jesus our Lord" is mutual. God loves us and we love God, and this forms a connecting link between God and his people which can not be broken so long as they abide in Christ. No possible kind of opposition, visible or invisible, in time or in eternity, from men or devils, not even death, can separate them "from the love of God." This agrees with the statement Jesus made to his disciples when he sent them out to preach the gospel among their enemies: "And fear not them which kill the body, but are not able to kill the soul." The leading thought in the apostle's mind was evidently this: "You are established in the faith

of the gospel, and there is no possible thing that can destroy it." Here is the key. "Who shall separate *us* from the love of Christ?" The possibility of God losing his love for us because we are greatly tried and our enemies persecute us, is not admissable; but it is possible for us to lose our love for him in the midst of trial persecution and death. This text shows beyond reasonable doubt that conscious existence continues on after death.

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—Eph. 1:13, 14.

This earnest is a partial reward; we receive it here and it continues "*until* the redemption of the purchased possession." Death can not take us from it, nor *it* from us; therefore, death is not an extinction of conscious existence. It matters not whether the purchased possession be declared to be the earth or the body, for in either case the "earnest" is to continue until the time of the resurrection of the saints, when they shall receive their full reward.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life. Now, he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith not by sight:) We are confident I say, and willing rather to be absent from the body, and to be present with the Lord.—2 Cor 5: 1-8

We have quoted part of this scripture before, but for another purpose. The apostle speaks of the mortal body as an "earthly house" which will be "dissolved;" the "house" or "tabernacle" in which we "do groan, being burdened." He looks forward to the time when we shall receive our new bodies, or "our house which is from heaven," at which time we are to receive a fulness of reward. But he does not, like our Adventist friends, overlook the intermediate state, but virtually makes it a necessity to this glorious resurrection, which it certainly is. Hence the words, "We are . . . willing rather to be absent from the body, and to be present with the Lord." Being absent from the body and present with the Lord, and our conscious existence extinct at death, are certainly opposite conditions. According to Paul the former is true, hence the latter is not true.

For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: Nevertheless, to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith.—Phil. 1:21-25.

This scripture is a strong proof of the intermediate state, but Adventist authors, in different ways, attempt to turn it aside. Wm. Sheldon, in "ADVENTISM," p. 132, darkens the statements of Paul in the following manner:

Death would have liberated Paul from every species of persecution, like scourging, stoning, and imprisonment; and in this respect it would have been "gain" to Paul to die; but in thus escaping this dilemna, he would have fallen into the hand of an "enemy"—DEATH—and Paul was in a strait betwixt these two: mortal life, with bitter persecution on one hand, and the "enemy" death, on the other hand: he did not choose either of these two things, but he did choose a third thing, which was "to depart and be with

Christ." If "to depart and be with Christ" includes death as a channel through which to depart, it makes Paul affirm (1) that he did not choose this mortal life; (2) that he did not choose the enemy death; and (3) that he did choose death: thus making Paul contradict himself in the same breath. Hence, it is evident, that "to depart and be with Christ" implies something different from death.

After penning the above, Mr. Sheldon proceeds to claim that "Paul *desired* an immediate translation," though he did not "expect it."

If the above position is correct, then Paul was "in a strait" (distress; difficulty; distressing necessity. Webster.) between two things, one of which, "death," he does not name, except in the first verse, where he calls it "gain." The two things "betwixt" which Paul was in a "strait" are plainly mentioned by him in the 23 and 24 verses:

For I am in a strait betwixt two, having a desire to depart, and be with Christ, which is far better: nevertheless to abide in the flesh is more needful for you.

Remaining "in the flesh" is life as we see it; departing and being "with Christ" is evidently its opposite, which is *death*. Paul desired "to depart and be with Christ" because it would be "gain;" and in the first verse he says, "To *die* is *gain*." The idea of his translation is not so much as hinted at; but is one of the groundless assumptions which it becomes necessary to make in order to turn aside the things which are "written," and which are in plain opposition to the dogma of mortal-soulism. If death is an extinction of conscious being, what would Paul have gained by dying? We are told "it would be a 'gain' in releasing him from trial," etc. We can understand how he would be released from all his trials by passing into the unconscious state, but would he not lose all the precious blessings which result from the full service of God? Communion with God; the bright hope of future bliss; actual possession in this life, of the "earnest of our inheritance," to-

gether with many other things which gave the apostle great consolation, would all be lost! Life may be filled with trials, but when we do right and are fully engaged in the service of the true God, it is vastly better than a state of non-existence; and the idea that Paul thought that to become as though he "had not been," would be "*gain*," is absurd—has no foundation in fact or right reason. Paul was not discouraged with trials so that he desired to become extinct in order to get relief; but he desired "to depart and be with Christ," which was better for him, in one sense, than to "abide in the flesh;" but he was willing to live that he might be of benefit to the church. First, he does not know what to choose, life or death, but second, he becomes reconciled to his position and says, "I know that I shall abide." A few years later, Paul became satisfied that the time of his death was at hand:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4:6, 7.

It is admitted that Paul here refers to his death; but, notice, he calls it a "departure" just as he does in Phil. 1:23. Would good sense and taste lead us to believe that Paul meant by "depart" and "departure," a cessation of conscious being? We think not. Paul's statements are harmonious, and in the above scriptures he evidently meant just what is expressed in 2 Cor. 5:8.

We are confident, I say, and willing rather to be absent from the body and to be present with the Lord.

The idea of our being present with the Lord as soon as we lose our conscious existence is rather a strange one.

Before me is a little pamphlet entitled "DEPARTING AND BEING WITH CHRIST," by Elder J. N. Andrews. He begins his exegesis of the scripture referred to in the following manner:

What did Paul mean by departing?

It is fair to answer this by his words to Timothy: "The time of my departure is at hand."—2 Tim. 4:6. It was his death.

The writer then proceeds with the claim that Paul "could not be with Christ by dying," because the dead are unconscious. The reader will notice that Mr. Sheldon claims that "to depart" means translation; while Mr. Andrews frankly concedes that it means death. But Mr. Andrews also claims that departing is one thing, and being "with Christ" is another thing. We give his own words:

Then how do you reconcile all these testimonies with the language of Paul, quoted at the head of this article, in which he says, "Having a desire to depart, and to be with Christ, which is far better?" The reconciliation is not a matter of difficulty. The departure is by death; the being with Christ is by the resurrection. These are two events, and not one and the same thing. "To depart, AND to be with Christ, which is far better." We may illustrate this by a supposition. We will say that Paul, when at Miletus, being very anxious to see the brethren in Jerusalem, and to find rest from the severe labors of the field he had, in the face of bitter opposition, so long cultivated, used this language: "Having a desire to depart, and to be with James at Jerusalem." No one would misunderstand that language. The departing was one thing; the being with James, another thing at some distance in the future. pp. 7, 8.

Mr. Andrews' position is no more defensible than Mr. Sheldon's. While Paul was in the body he was away from Christ; but by leaving the body—departing—he would secure the presence of Christ. The departing was the means, the presence of Christ the end. When the departure was accomplished, the presence of Christ was secured. Take, for instance, Mr. Andrews' own illustration. "To be with James at Jerusalem" was the thing which Paul desired; to make the journey from Miletus was a necessary means. When the journey was completed the presence of James (the

end desired) was secured. In this case the word "depart" represents the entire journey, at the end of which Paul would be in the presence of James. Being with Christ was more desirable, in the sense of present enjoyment, than to remain in the flesh; and it would be "gain" in point of time. The sooner Paul died the sooner he would secure the presence of Christ. This proves consciousness between death and the resurrection. For if Paul could not go into the presence of Christ till he was resurrected, and death is an end to conscious existence, then it could not, in any sense, be a "gain," neither in time nor condition.

There can be no doubt then, that Paul really expected to be immediately with Christ when he died; that in proportion as his labors were protracted before death, would the time be put off when he should be with Christ, and that as his period of labor was cut short by death, would the period be shortened which intervened between him and Christ; and yet this could not have been the case, had he believed that the soul died with the body. The same writer says, upon this passage: "The apostle does not say, that he expected to be with Christ immediately on his departure." We reply, the apostle most certainly does say that very thing in effect. He says he has "a desire to depart and to be with Christ." He has a desire to depart, as a means; to be with Christ, as an end. Now he could not have had a desire to depart for the sake of being with Christ, unless he "expected to be with Christ," in consequence of, or as a result of his departure. Such efforts to turn aside texts from their natural force and meaning, only prove how hard the theory sought to be sustained is pressed by them.—"IMMORTALITY OF THE SOUL," by Rev. Luther Lee, D. D. pp. 123, 124.

The learned committee who have given us the Revised Version, and who gave special attention to the punctuation, render Paul's language as follows:

For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake."

The reader will notice that there is no comma after the word "depart," as there should not be, and the departure and being with Christ are as closely connected as language can express them. We know of but one way of harmonizing Messrs. Sheldon and Andrews with each other, and with Paul, and that is by admitting the conscious existence of man between death and the resurrection.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.—Luke 23:42, 43, 46.

This dying thief, whom we believe to have been a disciple of Christ, at one time, truly repented of the crime he had committed, and paid the debt according to the laws of the Roman government. Thus he brought himself into a state of reconciliation with God, and realizing that in that condition he had just claim on the mercy and power of Christ, he cries out in the agonies of death, "Lord remember me when thou comest into thy kingdom." No time or place now for an explanation concerning the Kingdom of God; but Jesus proceeds at once to inform the dying penitent that which he could and would do for him, and here is the answer: "Verily I say unto thee, today shalt thou be with me in paradise." How consoling must have been these words as they fell from the lips of him whom this man now recognizes as his Lord! Then, after making this plain promise, Jesus said, "Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." The whole account is plain, literal and unambiguous. What person with common intelligence, going directly to the word for light, would fail to understand that this

text teaches an intermediate state of conscious existence for man?

Adventists present two leading objections to our position on this text. 1st. A want of harmony between the request and the reply.

> What was the request? "Lord remember me when thou comest into thy kingdom." What was the reply? "AMEN" —or, "SO LET IT BE:" that is, Let it be according to thy request—and then to make the matter doubly positive, Jesus adds: "I say unto thee today, [despite surrounding circumstances, everything to human appearance looking as though I should never have a kingdom, yet] thou shalt be with me in Paradise," which shall bloom in my kingdom.—"ADVENTISM," p. 72.

Thus, by retranslating, paraphrasing and referring us to "ancient punctuation," (as he does on p. 71) Mr. Sheldon makes out his case. What ancient punctuation it is that differs from that in the common version, Mr. Sheldon does not say.

It is not necessary to raise the question as to the teachings of the Bible concerning the Kingdom of the Messiah. The important point is, What did the penitent thief mean by the request, "Lord, remember me when thou comest into thy kingdom?" The Jews, as a people, overlooked the first coming of Christ, and hence they expected when the Messiah should come, he would speedily triumph over their enemies and restore to them the Kingdom of Israel. The disciples, including the apostles whom Christ chose and ordained, had the same gross and carnal conception of the kingdom, and the work of the Messiah. These thoughts seem to have remained with them till sometime after the resurrection of Christ, and it is not probable that there was any considerable change in this respect till after the bestowment of the Holy Spirit.

Jesus permitted his disciples to have in their posssession two swords at the time of his betrayal, in order, as we believe, that he might the more

successfully impress their minds with the folly of trying to establish his kingdom by force. That he might the more successfully teach them that his work was spiritual, not carnal, and his kingdom from heaven, not of earth. (Luke 22:35–38.) When the trying time came the disciples asked if they should "smite with the sword." (Luke 22:49.) In Matt. 26:51–54, we read:

And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword, shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels. But how then shall the scriptures be fulfilled, that thus it must be?

At the time of his crucifixion, the disciples fled, and it would seem, almost gave up in despair. One day, while two of them were going from Jerusalem to Emmaus, "Jesus himself drew near, and went with them. But their eyes were holden that they should not know him." (Luke 24:13–16.) The disciples told the supposed stranger how Jesus had been put to death, and revealed to him their bitter disappointment in the following words:

But we trusted that it had been he which should have redeemed Israel."—Verse 21.

About forty days after this time, when Jesus assembled with the disciples, they made a formal request of that which seemed to be uppermost in their minds.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.—Acts 1:6, 7.

The disciples thought it was high time for the kingdom to be restored. But they were mistaken,

and had not yet understood the character of their work.

Now, is it not absurd to suppose that the thief had thoughts and ideas, concerning the kingdom of God, far in advance of the apostles? He evidently believed that Jesus was likely to triumph over his enemies, at any moment, and trample them under his feet. Hence the request, "Remember me when thou comest into thy kingdom." And in harmony with what Jesus knew to be the real request of the dying penitent, and without any endorsement of his ideas of the speedy establishment of the kingdom, Jesus makes the very appropriate reply: "Verily I say unto thee, to-day thou shalt be with me in paradise." There is, therefore, perfect harmony between the request and the reply, allowing the punctuation to remain as it is in the common version; but should we change the punctuation, this harmony would not exist.

As mortal-soulists are compelled to remove the comma which is placed after "thee" and either place it after the phrase "today," or dispense with it altogether, we give a little attention to this point. Punctuation, they tell us, was not the work of inspiration. True, but it was just as much the work of inspiration as was the translation of the Bible from Greek into English. Both were needful, and both were and are a blessing to the people at large, though it would be folly to claim absolute perfection for either one. There is, however, far more safety in the translations, with the punctuation they contain, furnished us by large committees of good scholars, and by individuals whose leading object, if not their sole purpose, has been to furnish the people with the scriptures, as nearly as possible as they left the hands of inspired men, than there is in the work

of individuals who are bending all their energies to support certain dogmas to which they are wedded.

King James' Version was the work of many hands, selected from among the best scholars of the age. The Geneva Version agrees with it in the wording and punctuation of this text. The Syriac reads as follows:

Jesus said to him: verily I say to you, That this day thou shalt be with me in paradise.

Douay: And Jesus said to him: Amen I say to thee. this day shalt thou be with me in paradise.

What is termed the Revised Version was commenced in 1870 and completed in 1884. At first the committee numbered twenty-five, and at the last fifteen. These men were evidently from among the best scholars to be found in Europe and America. One of the rules by which they were to be governed reads as follows: 7. To revise the headings of chapters and pages, paragraphs, italics, and punctuation.

In the preface to the New Testament, published in 1881, we find the following statement: "In accordance with the seventh rule, we have carefully revised the paragraphs, italics, and punctuation." Turning to the text under consideration, we find it worded and punctuated precisely the same as King James. It may, therefore, be safely stated that the translation and punctuation of this text, as found in the common version are correct; and the fact that Adventist authors have to change it in order to make out their case, is strong evidence against their position.

But our opponents do not propose to give up this point if they can help it. They evidently realize that to give up this text is to give up their case. A representative minister of the C. A. Church. and editor of the *Christian Armory*. in

public debate with the writer, last winter, made the following claim in favor of removing the comma and placing it after, instead of before, "today."

> Now again we consider whether the comma should be placed before or after the word today. The seventh rule adopted by those who made the Revised Version shows that they did not consider the punctuation of King James Version to be always correct. For example Hebrews 10:12, makes it say what I do not believe, what Bro. Lambert does not believe, what no one believes. The revisers therefore corrected the punctuation where it was defective. I have examined the punctuation adopted with "semeron," the original for "today," 259 times, and I find there are 170 witnesses in favor of placing the comma after the adverb "today."

Here we have it, sure enough; but it certainly gives evidence of a bad case. The revisers corrected the punctuation of the King James' Version, but left the punctuation of the text under consideration unchanged. Thus their own witness speaks against them. But the richest part of this argument is that 170 witnesses out of 259 testify "in favor of placing the comma after the adverb today" We need hardly inform the reader that punctuation depends upon the construction of sentences, and the construction depends upon the sentiment, or thoughts, to be presented. Does not this minister and editor know this? If 258 out of the 259 examples cited, were found in sentences so constructed as to require the comma to be placed after "today," it would weigh nothing in favor of changing the punctuation in the passage referred to. If this argument is worth anything, then, the comma should always be placed after the phrase "today," without any reference to the construction of the sentences in which the phrase is found.

2. It is claimed that Christ and the thief did not go to paradise the day of their death, because there was no paradise in existence and would not

be till it was established in the renewed earth. This objection is not well founded. Having disposed of the punctuation, the whole matter resolves itself into this shape. Shall we accept the plain statement of Jesus in good faith, or shall we allow it to be removed by a mere theory or belief of men? Our Adventist friends will admit that there is such a place as "heaven" in which God, Christ and the angels dwell. We have shown, too, that Jesus desired and promised that his disciples should be with him in the future state. Hence it is, that part of the great family of God are now in heaven, and the other part on the earth; (Eph. 3: 15.) but in a coming day they shall be gathered in one.

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.

Now why cannot this "heaven" be called paradise? But the fact that Jesus said the thief should be with him that very day "*in paradise*," ought to be sufficient evidence that a place called paradise had an existence. Paul, as we have seen, knew a man who "was caught up into paradise," and there is not a particle of evidence to prove that he referred to the "new earth." The stated fact that Paul did not know whether he was "in the body, or out of the body," shows that he did not refer to a period after the resurrection.

Abbott, in his "DICTIONARY OF RELIGIOUS KNOWLEDGE," defines paradise as follows:

This word occurs eight times only in the Bible. In Jewish theology it signifies that part of Hades, or the abode of the dead, where the souls of the righteous await resurrection. It seems also to have been employed to indicate the final abode of the blessed; at least this is the signification imputed to it by some critics, as it occurs in Rev. 2:7. In its ordinary use it did not differ widely from Abraham's bosom, or rather, perhaps, Abraham's bosom indicated a place of especial honor in paradise.

When Jesus used the word "paradise" he knew that the Jews would understand him to mean a place of peace and rest for the righteous, between death and the resurrection. Heaven is not simply a place, but a condition; and it is eminently fitting that the place and condition for the redeemed, *after this life*, should be called paradise.

We will examine one more objection and then pass on. Jesus said to Mary, three days after his death,

Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God, and your God.—Jno. 20:17.

Jesus evidently referred to his bodily ascension which had not yet taken place. It was far more important that Mary should hasten to inform his brethren that he was risen, than to tarry that she might embrace him with a kiss. What other purpose could Jesus have had in refusing Mary the privilege of touching him? Eight days after this Thomas was permitted to thrust his hand into his side. (Jno. 20:26, 27.)

The established order of God is that the spirit returns to him at death. "The man Christ Jesus" conformed strictly to this order of things, though how long he remained in the presence of his Father and the waiting ones, we do not know; though, perhaps, it was but for a very short time, after which, he proceeded to his mission "to the spirits in prison."

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.—Rev. 6:9-11.

We are told that this is only a vision. Very well; in this vision, John saw souls which had been slain, and which had not yet received a resurrection. "White robes were given unto every one of them," and they were told to rest, or wait, till their "fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." If this does not represent conscious activity for the righteous between death and the resurrection, the vision is false and deceptive. Please notice, it is not a vision of the resurrection nor of death; but of the condition of the righteous *after* death and before the resurrection. The efforts made by Wiley Jones and others to show that the "white robes" were only prospective, are failures, and the scriptures to which they refer do not furnish parallel cases. (See Rom. 4:17: 1 Cor. 3:22.) John saw some things which were accomplished, and some which were yet to be accomplished. Among the things already accomplished were souls gathered "under the altar" to whom white robes were given, which robes are evidently the righteousness of saints. (Rev. 7:9, 13, 14.)

But we are told that the "altar" is on the earth, and the blood, "by metonomy," represents "the *soul* of the martyr as crying," etc. We reply, that the altar which John saw was not on the earth, but in heaven.

> And another angel came and stood at the altar, having a golden censor; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.—Rev. 8:3.

In Revelations 9:13, "the golden altar" is said to be "before God." If it be said that John simply saw a representation of souls in a conscious state, we ask, how could he see a representation of that which does not exist? Please remember that these souls had been slain and were not yet

resurrected. When we see a panoramic view of some city or place, we see a representation of that which has or had an actual existence. But this vision was evidently a clear, spiritual sight of the souls of the redeemed as they were and are in the intermediate state. The vision, in kind, was like the one had by Stephen when he saw Jesus. "Behold, I see the heavens opened, ad the Son of Man standing on the right hand of God. (Acts 7:56.) Just as the heavens, the Father and Son, were all there to be seen, so were "the souls of them that were slain resting in paradise where John saw them in vision.

And after six days, Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of Man be risen again from the dead.—Matt. 17:1-9.

Mr. Jones undertakes to reconcile the transfiguration scenes to his theory in the following manner:

Even if this had been a real presence of Moses and Elijah it would not prove disembodied consciousness, for we have no evidence that Elijah ever died. 2 Kings 2:11. And Moses may have had his long sleep interrupted for the special occasion (to bear witness to the Messiah of whom he had formerly spoken, Acts 3:22), and may afterwards have gone back to finish his slumber in that sepulchre of which no man knoweth to this day. Deut. 34:6. Just as, I

think, we have reason to infer that Lazarus also, after he had by his resurrection borne witness to the Messiahship of Jesus, returned in due course of time to his grave. As to the nature that "dieth no more." Christ is "the first-fruits of those who sleep." 1 Cor. 15:20, (A. B. U.); Rom. 6:9. The transfiguration scene, however, is called a "vision," and this word is used as differing in its nature from a present reality.—Matt. 17:9; Acts 12:9.—"THANATOPSIS," p. 17.

There are only two points in the above extract which we care to notice at present. Mr. Jones finds it necessary in order to turn aside Bible statements, to presume, in absence of all proof, that Moses may have been raised to mortality and then went back "to finish his slumber in that tomb of which no man knoweth to this day." If we are permitted to indulge in such monstrous presumptions as this, in order to support a chosen doctrine, or turn aside proof which is against us, then we may quite easily dispose of the plainest statements of Holy Writ, and in the same manner support the most dangerous and heretical doctrine ever held by professed Christians! What would our opponents say if we were to indulge in such presumptions as this to support the doctrine of immortality? No better evidence of weakness could be furnished.

However, if the presumption is not sufficient, Mr. Jones thoughtfully informs the reader that the "transfiguration scene is called a '*vision*,' and this word is used as differing in its nature from a present *reality*." We have already seen that the primary meaning of vision is "the act of seeing external objects; actual sight." Vision is often used in the sense of "a present reality." A spiritual vision is a spiritual sight of things as they are or will be. It was necessary that the eyes of Elisha's servant should be opened that he might see that "the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:17.)

Notice, the horses and chariots were there, but the young man was not in a condition to see them till his eyes had been touched by the power of God. This vision was a present reality.

The women who saw and talked with the angels of God at the sepulchre of Jesus, reported that they had "seen a *vision* of angels." (Luke 24: 1–7, 23.) Zacharias saw and conversed with the angel Gabriel, and Luke says, "And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple." These visions, like many others, were present realities.

The vision of transfiguration in the mount, was also "a present reality." Jesus, Peter, James and John were really there. "A bright cloud" was seen; the voice of God was heard, and "there appeared unto them Moses and Elias talking with him." Peter afterwards refers to this vision in the following manner:

> For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.—2 Peter 1:16-18.

They saw with their eyes, and heard with their ears, and hence were prepared to testify.

Adventist authors make an argument in favor of the second coming of Christ—that it will be personal and literal—founded on the word "appear" as found in Heb. 9:28.

> So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

They give us Webster and Wocester, and the Bible to show that the word "appear" indicates the literal and personal return of Jesus Christ. Very

well. "And behold there appeared unto them Moses and Elias talking with him." What does the word "appear" mean as used in this passage?

Moses had been dead for nearly fifteen hundred years.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. —Deut. 34: 5, 6.

Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead: now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel.—Josh. 1: 1, 2.

Christ was the first to rise to immortality; and the claim that Moses was raised to a condition of mortality in order to bear testimony to the mission of Christ, is a monstrous presumption, without foundation in scripture or reason.

But now is Christ risen from the dead, and become the first-fruits of them that slept.—1 Cor. 15: 20.

That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.—Acts 26: 23.

And from Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.—Rev. 1: 5.

The Elias who appeared with Moses, was evidently John the Baptist, as shown by the question of the disciples and the answer of Jesus, given immediately after the transfiguration. However, the argument is the same if we confine it to Moses.

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things: But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.—Matt. 17: 10–13.

In the *Christian Armory* for April 30, 1891, and in answer to query concerning the transfiguration, we have the following statements by the associate editor:

In response to "Query" (contained in the April 2nd issue of "The Armory.") "If the first five verses of the ninth chapter of Mark, record a literal manifestation of the kingdom, was Moses there mortal, if mortal, was this a true epitome of the kingdom?" We would say, it was. A vision, is an appearance; sometimes real, and sometimes unreal, according to the nature of the occasion. The word vision in Matt. 17:9, is from the Greek term "horama," signifying, "A sight." Moses was there as mortal as ever: brought there (from the vale in the land of Moab) by Michael the archangel, who, (when he went to Moab after him) had a dispute with the Devil, who desired to retain him (Moses) captive until the time. Matt. 8:29; Jude 9. Elijah was there, also mortal as well as Christ, Peter, James and John. All six were mortal. That it was a real affair we find proof of in the nature of their discussion, i. e., the atonement. Peter bear record of the reality of the scene, saying it was not a fable; "we make known unto you the power and coming of our Lord Jesus Christ, ... were eye witnesses of his majesty. for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: hear ye him.

Here it is frankly admitted that the vision was a reality in direct opposition to the statement of Mr. Jones, but in harmony with Mr. Jones, the learned editor affirms that Moses was raised to mortality. Where is the proof of this? Matt. 8:29, and Jude 9 are cited. The first is the statement of the demons to Jesus.

What have we to do with thee, Jesus. thou Son of God? art thou come hither to torment us before the time?

There is a vast difference between these demons objecting to being punished before the judgment and the Devil trying to prevent the resurrection of Moses. Why should he object to his resurrection inasmuch as he was to be put back in the grave at once? But Mr. Jones says Moses was "to bear witness to the Messiah." Where is the

proof? The very thing which our opponents *demand* of us! Where is the testimony which Moses gave in the mount? It can not be found in the New Testament. There is just as much proof that Elias bore witness to the Messiah as there is that Moses did. Both talked with him "and spake of his decease which he should accomplish at Jerusalem," but we are not told what either one of them said. As to the passage from Jude it simply says, in an incidental way, that "Michael, the archangel," contended with the devil and disputed "about the body of Moses." When, and for what purpose this dispute took place, Jude does not say. However, it is probable, we think, that the dispute occurred either at the time of Moses' death, or when many of the saints arose after the resurrection of Christ. (Matt. 27:52, 53.)

We note a few points and then pass on.

1. The vision was a grand reality. Jesus, three of his apostles, Moses and Elias, were all there.

2. It is quite evident that Moses and Elias were *immortal*. It required a marked, spiritual change in Jesus himself, in order that he might stand in their presence and talk with them. He "was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." The strong effect had upon the disciples favors the claim that Moses and Elias were immortal.

The statement of Luke is convincing and conclusive.

And behold, there talked with him two men, which were Moses and Elias; Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.—Luke 9:30, 31.

Jesus received "glory" temporarily, at that time, because he was in the mortal state; but we

are not at liberty to presume this of Moses and Elias, who had passed within the veil.

3. Moses had been dead for nearly fifteen hundred years. Christ was the first to "rise from the dead" to a state of immortality. The idea that Moses was raised to mortality is contrary to right reason and without foundation in the word. Therefore, Moses was a conscious man between death and the resurrection. And if Moses was conscious in the intermediate state, so are all other men, for there exists nothing with which we are acquainted, which would make Moses, in this respect, an exception to the rule governing other men.

We have now shown by a number of valid proofs that the righteous are conscious between death and the resurrection; and will now proceed to prove that the wicked also live in a condition of conscious existence in the intermediate state.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; The Lord knoweth how to deliver the godly out of temptations. and to reserve the unjust unto the day of judgment to be punished.—2 Peter 2:4, 9.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.—Jude 6.

The word "*reserve*" comes from the Greek *tereo*, which literally means "to keep." Notice that the "unjust" are reserved for punishment as well as the fallen angels, or demons. Now the fallen angels are reserved in darkness with a consciousness of their guilt; and so it will be with the wicked. The Revised Version renders 2 Peter 2:9 as follows:

The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment.

It will hardly do to claim that this punishment is natural death, for it is applied to the wicked in contradistinction to the righteous; whereas the righteous *die* and remain *dead* during the intermediate state as well as the wicked. The latter, however, are thrown into a kind of spiritual jail, or prison, to await the day of judgment.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus which was laid at his gate full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.—Luke 16:19-31.

Admit that this is a parable and the proof for conscious existence after death still remains.

In "ABBOTT'S DICTIONARY OF RELIGIOUS KNOWLEDGE," we have an excellent article on parables from which we present short extracts.

There are three questions respecting the parables which properly require consideration in this article. 1st. What is a parable? 2nd. What is the object of the para-

ble—and, particularly, what was the reason that Christ employed this form of instruction so extensively? and 3rd. Are there any general rules for the interpretation of the parable—if so, what are they?

But in the parable there is never any transgression of the laws of nature. Christ never presents to us any speaking or reasoning beasts; and we should be at once conscious of an unfitness in his so doing. When animals are introduced, as in the parable of the Good Shepherd they are introduced not as types of humanity, nor as though endowed with human reason, but as animals.

To sum up all, then, the parable differs from the fable, moving as it does in the spiritual world, and never transgressing the actual and natural order of things; from the proverb, inasmuch as it is more fully carried out, and is not merely accidentally and occasionally, but necessarily figurative; from the allegory, comparing as it does one thing with another, but at the same time, preserving them apart, and not transferring, as does the allegory, the properties and qualities and relations of one to the other.

A parable, then, is a fictitious narrative, true to nature, yet undeceptive, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant or indifferent. It differs from the proverb in being a narrative, from the fable in being true to nature, from the myth in being undeceptive, from the allegory in that it veils the spiritual truth.

We would reasonably expect to find the parable, as used by Jesus, the most perfect figure of speech, and used in the most perfect manner. The object of the parable must not be abstruse and far-fetched, but must appear upon its face, inasmuch as its leading purpose is to benefit those who are slow to receive the truth. The disciples once said to Jesus,

Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.—Matt. 13:10, 11.

Jesus evidently talked to them in parables because that through that mode of teaching he would be able to inculcate more truth than in the ordinary way.

Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables.—Mark 4:11.

What, then, are the obvious teachings of the parable quoted above? A stern rebuke against selfishness, arrogance and pride; a clear revelation of the grand truth that when we pass within the veil, the justice of God controls, rather than the inequalities and injustice of man; that death is a great change, but not an end to conscious existence.

It plainly belongs to the very scope and design of this parable to show what becomes of the souls of good and bad men after death.—Bishop Bull.

The question whether this is a history or a parable is not necessary to discuss. In either mode the scripture teaches truth. Important and often vital truth. The chief difference is that one mode asserts what has occurred, the other, "what does occur."—Prof. Bartlett.

In any aspect Christ could not have lent his sanction to falsehood and imposture. As Alford fitly remarks, "In conforming himself to the ordinary language current on these subjects, it is impossible to suppose that he whose essence is truth could have assumed as existing anything which does not exist. It would destroy the truth of our Lord's sayings, if we could conceive him to have used popular language which did not point at truth. And, accordingly, where such language was current, we find him not adopting, but protesting against it. (See Matt. 15:5, 6.)

Therefore, with Alford, Trench, Wordsworth, and the best commentators, we take the passage relative to the rich man and Lazarus as teaching, at all events, two things; first, that the soul of the man is conscious after death; and secondly, that, according to its moral character, it goes either into a place of happiness and repose or into one of disquiet and misery. These two thoughts not only lie upon the surface of the narrative, but they also constitute its very life and essence.—"DISCREPANCIES OF THE BIBLE," pp. 190. 191.

When we consider the significance of "hell," or *hades*, and "Abraham's bosom," as understood and used among the Jews in the time of Christ, the proof of this text in favor of conscousness after death, becomes almost irresistible.

"ABRAHAM'S BOSOM."—This phrase, used in Luke 16:22, as a description of heaven, takes its significance from the practice customary in the Orient, at the time of Christ, of reclining on couches at meals in such a way that each guest rested upon the bosom of his left hand neighbor. This position with respect to the master of the house was one of especial honor, and only occupied by dear friends. To lie in Abraham's bosom, thus became a metaphor expressive of the highest spiritual condition and felicity, and, as such, was employed by Christ in contrasting the condition of Lazarus in the other world with that of the rich man who had his good things in his life time.—DICTIONARY OF RELIGIOUS KNOWLEDGE, by Lyman Abbott.

Messrs. Sheldon and Grant claim that this parable represents the Jews and Gentiles, but is no proof of consciousness after death! Mr. Jones thinks it may be a parable, but he is inclined to the belief that "it is a prophecy, calling 'those things which be not as though they were.' (Rom. 4:17), and pointing to Jewish affairs at the second advent of the Messiah."

L. C. Collins, in "HADES AND SHEOL, AND THE RICH MAN AND LAZARUS," pp. 29, 30, gives us his view of the true import and purpose of the parable.

How, then, are we to understand this Scripture, and what are its teachings and design? It should be regarded in the light of a parable, or Fictitious narrative, founded upon the belief of the Pharisees touching the state of the dead in hades. And it was given in personal reproof to them for their covetousness and most insulting derision of Christ's teaching that a man "cannot serve God and mammon." He takes these Pharisees upon ther own ground of argument and belief, and most adroitly, in parabolic form, turns that very belief in withering personal reproof upon them for their worldliness and sin.

Mr. Collins severely criticises the speculative and far-fetched interpretations of his brethren, agreeing with them, however, in this, if nothing more, that it does *not* teach man's consciousness after death. In this, Elder Collins is inconsistent. He justly condemns the speculative and

dangerous work of his brethren, but just as soon as he attempts to set aside the force of the text in favor of conscious existence after death, he necessarily falls into the same error. Here is what he says of the assumed positions of Sheldon, Grant, and others.

In the light of a parable, then, what are we to understand by it? Very many take the ground that it was uttered by our Lord to illustrate the character and history of the Jews as connected with the Gentiles, the death and torment of the rich man denoting the rejection, the curse, and misery of the Jews, because of their unbelief, and Lazarus in Abraham's bosom denoting the admission of the Gentiles into Gospel blessings. This view to myself and very many others has never been satisfactory. To the minds of many it appears strained, far-fetched and unnatural; and seems more like an ingenious device to get rid of a difficulty, than a clear exposition of Bible truth. Let us examine the application, and see if it will bear criticism. Who are the five brethren that fill so important a place in the parable? We are told, that as the rich man denotes the one house of Israel, composed of the two tribes of Benjamin and Judah, so the five brethren represent the other house or the ten tribes. As the rich man represents the two, so the five brethren represent the ten. Most admirable mathematics, but very lame theology. Now is there not something here very remarkable? for according to this interpretation, the parable is really a prophecy extending throughout the gospel age. But where now are these ten tribes? They have no existence, and have not had since even before Christ's time. They are called the "lost ten tribes." Those long in search of them have found them sometimes in the North American Indians, or in the Anglo Saxons; sometimes in one place, and sometimes in another. Certain it is that they left home before ever the parable was uttered, and have never been found at their "father's house" since; although the parable assures us that they are there still! Neither is there a people on the face of the earth, yet retaining "Moses and the prophets," to answer to them. Then again in the parable, the rich man is very anxious for their conversion, that they should "repent," and "believe;" but we have never been aware that the Jews are anxious to have the ten tribes brought into the gospel covenant.

Our position, we think, is plain, and we give the reader the benefit of seeing it in juxtaposition

with the positions of our opponents. It should be borne in mind that Abraham, the rich man and Lazarus, were all dead, and are represented in a highly conscious state before their resurrection. The objection that hades is not a place of punishment, etc., will be noticed in another place.

To the end that, none of all the trees by the waters, exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all, delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit. Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, and all that drink water shall be comforted in the nether parts of the earth. They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwell under his shadow in the midst of the heathen. To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth; thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude saith the Lord God.—Ezekiel 31: 14-18.

There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might: and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit. Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude saith the Lord God.—Ezekiel 32: 30-32.

An attempt is made to turn aside these plain evidences by the claim that they prove the con-

sciousness of "trees" as much as that of men. We reply that "trees" is used metaphorically to represent men, as they are in other places in the Bible. Judges 9:7–14; Isa. 10:18, 19; Jude 12. A prophecy or narrative may be literal and yet contain figures. The closing sentences of the above scriptures form the key to the other statements, and prove our position to be correct.

This is Pharaoh and all his multitude, saith the Lord God.

And he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.

"Pit" comes from the Hebrew *beer*, and literally means "a pit or well." The same place is called the "nether parts of the earth." Nether comes from the Hebrew *tachti*, and literally means "lower, under." Now the grave is not in the lower or under parts of the earth, but, rather, in the upper and higher parts: therefore reference is not had to the grave.

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.—Isa. 24:21, 22.

Carefully read the whole chapter which describes in a vivid manner the time of general disaster and death that shall come upon the inhabitants of the earth just previous to the second advent of Jesus Christ. The kings and high ones are to be punished with destruction and death; after which they will be "shut up in the prison, and after many days shall they be visited." It may be claimed that they will be punished with death, and "visited" at the resurrection; but, to us, the language implies that after this punishment and imprisonment a means of release will be offered. This thought is in harmony with the

character of God and the aggregate statements of the text; but the idea that God will visit them and raise them from the dead, for the sole and inevitable purpose of reducing them to ashes by the means of literal fire, does violence to the text and is opposed to the revealed character of God. More than this, the "prison" and "pit," as we shall presently see, are sometimes used to denote the abode of living, conscious beings in the spirit state.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.—1 Peter 3:18-20.

We regret being under the necessity of stating our conviction that many, very many, who are firm believers in the immortality of the soul, are hindered and prevented from properly using the invincible statements of this text, by the *creeds* which they have adopted. And, as we might expect, mortal-soulists quote their words to help them turn aside the force of the text.

Mr. Jones brings the theory we oppose quite fully before the reader in the following exegesis:

Persons in the flesh and blood nature are called "souls" in the very next verse—"eight souls were saved by water." And John is evidently alluding to false teachers in flesh and blood when he says, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. 1 John 4:1. It is appropriate to speak of Antediluvian spirits as "in prison," because persons in an ignorant and sinful state are called "prisoners," and their enlightenment and conversion is "the opening of the prison to them that are bound." Isa. 43:7; 61:1. Certainly it does not mean that Christ tried to convert and save disembodied and wicked spirits in hell, for there is no conversion or repentance after death. Besides, none but Antediluvian sinners are mentioned; why

think he would preach to them any more than to other disembodied spirits, if they were all in hell together? Peter specifies the people before the flood because he is showing a comparison between the ministry through Noah and that through the Apostles, between the destruction which fell upon the disobedient of that dispensation and that which will soon fall upon the disobedient of this. Noah was a "preacher of righteousness," and the Spirit in him and other prophets is called "the Spirit of Christ. 1 Peter 1:11; 2 Peter 2:5. And that Peter is speaking of the Antediluvians in a somewhat figurative strain is evident from his words "the like figure," in verse 21. Now, when saying that Christ "in" the Spirit "went and preached" to those Antediluvians, I suppose he is using a highly figurative expression, somewhat as when it is said that Levi, before his birth, paid tithes "in Abraham" to Melchisedec. Heb. 7:9, 10. Here is Adam Clarke's comment on the subject,—"The punishment was delayed to see if they would repent; and the long-suffering of God waited 120 years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in prison, detained under the arrest of divine justice, which waited either for their repentance or the expiration of the respite, that the punishment pronounced might be inflicted. There is no ground to believe that the text speaks of Christ's going to hell to preach the gospel to the damned; or His going to some feigned place where the souls of the patriarchs were detained, to whom he preached, and whom he delivered from that place and took with him to paradise.

Mr. Jones thinks it "certainly . . . does not mean that Christ tried to convert and save disembodied and wicked spirits in hell," and gives as a reason, "for there is no conversion or repentance after death." Here we have the unproved opinion of Mr. Jones as the basis for an important and leading conclusion! And yet, these are the people who are constantly asking us for proof—the direct and positive statements of the word! Does it necessarily follow that because souls, or spirits, are unfit for paradise, and need to be committed to the "prison" or "pit," that they will always remain wicked? What a limited view is that which says, in effect, that without regard to our

opportunities here, death seals our fate for the endless ages of eternity! There can be no development, no reformation after death! What then will become of the countless millions who have neither accepted nor rejected the gospel in this life? How can they be saved without the gospel, and how can they be permanently and finally cast off when they have never rejected God's truth?

The gospel "is the power of God unto salvation to every one that believeth;" (Rom. 1:16) but what right have you or we to say that its work is entirely limited to this life? Shall the finite limit the work of the infinite? Shall we place bounds for him? saying, "Thus far shalt thou come, but no farther." The angel of the Lord who announced the birth of the Savior said the "good tidings of great joy" should "be to *all people*;" and yet, how many, very many, have died without ever having heard the gospel.

"But," we are told, "there can be no pardon for sin after death." Yes; but who told us? and by what authority did they thus speak?

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—Matt. 12:31, 32.

Here is a sin of an extraordinary character for which, Jesus says, there is no forgiveness, "neither in this world, neither in the world to come." Thus, by implication, it is plainly stated that *all other sins*, under proper conditions, of course, may be forgiven unto men, both in "this world," and "in the *world to come*."

"Besides," says Mr. Jones, "none but Antediluvian sinners are mentioned; why think he would

preach to *them* any more than to other disembodied spirits, if they were all in hell together?"

We reply that there is not an intimation in the text that Jesus preached to none else, or that the gospel will not be preached to all who are found in similar conditions; but we have already seen that those who are destroyed at the end of the world, as the Antediluvians were, are to be "shut up in the prison, and after many days" they are to "be visited." Does Mr. Jones need to be informed that but a small part of what Jesus did in this world, or eternity, is recorded in the Bible? (Jno. 21:25.) Evidently the time had come for these Antediluvians to be delivered, through the gospel, if they would receive it; and it was an important part of the great missionary work of the Christ to open up the gospel in the spirit world.

Let us note the leading points of the text:

1. After Christ has been "put to death in the flesh," but quickened by, or in, the Spirit, he (Christ) goes and preaches to the spirits in prison.

2. These spirits lived in the days of Noah while the ark was being prepared, hence were not in the body.

3. These spirits were intelligent, conscious entities, who were capable of hearing and receiving the truth.

First Peter 4:6, throws a flood of light on the text under examination.

> For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

The ones who are *dead* are not in the flesh. To them is the gospel preached in order that they may be judged by the same rule, or standard, as men in the flesh to whom the same gospel is declared.

We are now prepared to show that this work was done in fulfillment of the predictions of the prophets and was an important part of Christ's work.

I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.—Isa. 42:6, 7.

Thus saith the Lord, In an acceptable time have I heard thee; and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: That thou mayst say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.—Isa. 49:8-10.

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.—Isa. 61:1, 2.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee—Zech. 9:11, 12.

In connection with this last quotation, read verses 9 and 10, which show that the pronouns "thee" and "thy" of verse 11 refer to Christ. We accept Peter's statements concerning Christ preaching "to the spirits in prison," and the preaching of the gospel "to them that are *dead*," as the best and safest exegesis of these prophecies. In Eph. 4:8–10, Paul tells us that when Christ "ascended up on high, he led captivity captive, and gave gifts unto men;" but he who ascended first descended "into the lower parts of the earth."

We herewith present several different translations as they throw additional light upon the language of Peter.

REVISED VERSION: Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water.

GENEVA: For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, and was put to death concerning the flesh, but was quickened in the Spirit. By the which he also went, and preached unto the spirits that are in prison, which were in time past disobedient, when once the long-suffering of God abode in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved in the water.

SYRIAC: For the Messiah also once died for our sins, the righteous for sinners; that he might bring you to God. And he died in body, but lived in spirit. And he preached to those souls which were detained in hades, which were formerly disobedient, in the days of Noah, when the long-suffering of God commanded an ark to be made, in hope of their repentance; and eight souls only entered into it, and were kept alive in the waters.

1 Peter 4:6. GENEVA: For to this purpose was the gospel preached also unto the dead, that they might be condemned according to men, in the flesh, but might live ac-according to God in the spirit.

SYRIAC: For on this account the announcement is made also to the dead, that they may be judged as persons in the flesh, and may live according to God in the spirit.

DOUAY: For for this cause was the gospel preached also to the dead: that they might be judged indeed according to men, in the flesh; but may live according to God in the spirit.

REVISED: For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

If the usual interpretation of these scriptures is admissable, then that safety and certainty which are so desirable are gone; and the divine word can be made to teach almost anything, or

nothing, according to the ingenuity and motives of the one who is trusted as the minister of the word. The common rules of interpretation which compel us to believe that Moses died and was buried; (Deu. 34:5, 6.) that Christ was transfigured on the holy mount, also compel us to believe that he did, after his death, preach to "the spirits in prison," that lived in the days of Noah. Alford says:

With the great majority of commentators, ancient and modern, I understand these words to say, that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption, preach salvation in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment was hanging over them.

Prof. Taylor Lewis:

We are taught that there was a work of Christ in hades. He descended into hades; he makes proclamation "ekeruxen" in hades to those who are there "in ward."

Mr. Haley, from whose work we quote, adds these words:

This interpretation, which was almost universally adopted by the early Christian Church, and which is far more tenable than any other, involves, of course, the consciousness of departed souls.—DISCREPANCIES OF THE BIBLE, p. 192.

We close on this text with the exegesis of F. W. Farrar, D. D., F. R. S., who is regarded as one of the ablest and fairest writers of the age.

St. Peter has one doctrine which is almost peculiar to himself, and which is inestimably precious. In this he not only ratifies some of the widest hopes which it had been given to his brother apostle, if not to reveal, at least to intimate, but he also supplements these hopes by the new aspect of a much disregarded, and, indeed, till recent times half-forgotten, article of the Christian creed:—I mean the object of Christ's descent into hades. In this truth is involved nothing less than the extension of Christ's redeeming work to the dead who died before his coming. Had the epistle contained nothing else but this, it would at once have been raised above the irreverent charge of being "secondhand and commonplace," I allude

of course to the famous passage in which St. Peter tells us (3: 19, 20) that "Christ died for sins once for all that he may lead us to God, slain indeed in the flesh but quickened in the Spirit, in which he also went and preached to the spirits in prison, once disobedient, when the long-suffering of God was waiting in the days of Noah, during the preparing of the ark, by entering into which few, that is, eight souls were brought safe through water" So far is this from being a casual allusion, that St. Peter returns to it, as though with the object of making its meaning indisputably plain. When he speaks of the perishing heathen, who shall, after lives of sin and self-indulgence, give account to the Judge of quick and dead, he says—"For, for this cause also, even to the dead was the gospel preached;" adding, as though to preclude any escape from his plain meaning, "that they may be judged according to men in the flesh, but may live according to God in the spirit." Few words of scripture have been so tortured and emptied of their significance as these. In other passages whole theological systems, whole ecclesiastical despotisms, have been built on the abuse of a metaphor, on the translation of rhetoric into logic, on the ignorance and incapacity which will not interpret words according to the universal rules of literary criticism; and yet every effort has been made to explain away the plain meaning of this passage. It is one of the most precious passages of scripture, and it involves no ambiguity, except such as is created by the scholasticism of a prejudiced theology. It stands almost alone in scripture, not indeed in the gleam of light which it throws across the awful darkness of the destiny of sin, but in the manner in which it reveals to us the source from which that gleam of light has been derived. For if language have any meaning this language means that Christ, when his spirit descended into the lower world, proclaimed the message of salvation to the once impenitent dead. In the first indeed of the two allusions to this truth the preaching is formally limited to those who died in the Deluge. This is due to two causes. St. Peter's mind is full of the Deluge as a type of the world's lustration, first by death and then by deliverance, just as baptism is a type of death unto sin and the new life unto righteousness. Also he is thinking of Christ's comparison of the days of Noah to the days of the Son of Man. But it is impossible to suppose that the Antediluvian sinners, conspicuous as they were for their wickedness, were the only ones of all the dead who were singled out to receive the message of deliverance. That restricted application is excluded by the second passage. There the

apostle shows that he had only referred to those who perished in the deluge as striking representatives of a world of sinners, judged as regards men in the flesh, but living as regards God in the Spirit. For, in referring to the judgment which awaits the heathen, he attempers the awful thought of their iniquities and of the future retribution which awaited them by saying, that with a view to this very state of things the gospel was preached to the dead:—in order that, however terrible might be the judgments which would befall their human nature, the hope of some spiritual share in the divine life might not be forever excluded at the moment of death. Of the effects of the preaching nothing is said. There is no dogma of universalism or of conditional immortality. All details, as in the entire eschatology of scripture, are left dim and indefinite; but no honest man who goes to Holy Scripture to seek for truth, instead of going to try and find whatever errors he may bring to it as a part of his theological belief, can possibly deny that there is ground here to mitigate that element of the popular teaching of Christendom against which many of the greatest saints and theologians have raised their voices. That teaching rests with the deadliest weight on all who have sufficient imagination to realize the meaning of the phrases in which they indulge, and sufficient heart to feel their awfulness. If Christ preached to dead men who were once disobedient, then scripture shows us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul. Of all the blunt weapons of ignorant controversy employed against those to whom has been revealed the possibility of a larger hope than is left mankind by Augustine or by Calvin, the bluntest is the charge that such a hope renders null the necessity for the work of Christ? As if it were not this very hope which gives to the love of Christ its mightiest effectiveness! We thus rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died. By accepting the light thus thrown upon the descent into hell, we extend to those of the dead who have not finally hardened themselves against it, the blessedness of Christ's atoning work. We thus complete the divine, all-comprehending circuit of God's universal grace! In these passages, as has been truly said, "we may see an expansive paraphrase and exuberant variation of the original Pauline theme of universalism of the evangelic embassage of Christ and of his sovereignty over the world; and especially of the passage in the Philippians, where all they that are in heav-

en and on earth, and under the earth, are enumerated as classes of the subjects of the exalted Redeemer." But alas! Human perversity has darkened the very heavens looking at them through the medium of its own preconceptions and the clear light of revelation has streamed in vain upon the awfulness of the future. The attempts to make the descent of Jesus into hades a visit merely to liberate the holy patriarchs, or to strike terror into the evil spirits, are the unworthy inventions of dogmatic embarrassment. The interpretation of Christ's "preaching" as only a preaching of damnation is one of the most melancholy specimens of theological hardness trying to blot out the hope of God's mercy from the world beyond the grave. "It was," as Reuss says, "far better than all that; it was for the living a new manifestation of the inexhaustible grace of God; for the dead a supreme opportunity of casting themselves into the arms of his mercy; and finally, for Christian theologians, so skillful in torturing the letter, and so blind at seizing the spirit, it might have been the germ of a blind and fruitful conception, if instead of compressing more and more the circle of life and light by their formula and their anathemas, they would have learnt from the teaching of the apostle that this circle is illimitable, and that the life-giving rays which stream from its center can penetrate even the most distant sphere of the world of spirits."—"EARLY DAYS OF CHRISTIANITY," pp. 91, 92, 93, 94.

The general meaning of this passage—Christ's descent into Hades to proclaim the gospel to the once disobedient dead—is to every unobscured and unsophisticated mind as clear as words can make it. Theologians have attempted to get rid of this obvious reference by explaining it of Christ preaching in the person of Noah; or by making "He preached" mean "He announced condemnation." . . . . These attempts arise from that spirit or system which would fain be more orthodox than Scripture itself, and would exclude every ground of future hope from the revelation of a love too loving for hearts trained in bitter theologies. What was the effect of Christ's preaching we are not told. Some, perhaps, may like to assume that the preaching of Christ in the unseen world was unanimously rejected by the once disobedient dead, though the mention of their former disobedience seems to imply the inference that they did hearken now. Others can, if they choose, assert that this proclamation of the gospel to disembodied spirits was confined to Antediluvian sinners. With such inferences we are unconcerned. "It is ours," says Alford, "to deal with the plain words of Scripture, and

to accept its revelations as far as vouchsafed unto us. And they are vouchsafed to us to the utmost limit of legitimate inference from revealed facts. The inference every intelligent reader will draw from the fact here announced: it is not purgatory; it is not universal restitution; but it is one which throws blessed light on one of the darkest enigmas of divine justice: the cases where the final doom seems infinitely out of proportion to the lapse which has incurred it."—Ibid., p. 110.

After quoting 2 Peter 4:6, Mr. Farrar again refers to the work of commentators.

In the last verse we again encounter the ruthlessness of commentators. "The dead" to whom the gospel was preached are taken to mean something quite different from "the dead" who are to give an account. The dead to whom the gospel is preached are explained away into "sinners" or "the Gentiles," or "some who are now dead." Augustine, as might have been expected, leads the way in one wrong direction, and Calvin in another. Another view —which makes this verse mean that "Christ will judge even the dead as well as the living, because the dead too will not have been without an opportunity to receive his gospel"—is indeed tenable. To me, however, judging of the feelings of the apostle, from his boundless gratitude for the opportunities of obtaining forgiveness, and from the love which he inculcates towards all mankind, the connection seems to be, "the heathen, in all their countless myriads, who seem to be hopelessly perishing around you, will be judged;—but the very reason why the gospel was preached by Christ to the dead was in order that this judgment may be founded on principles of justice, that they may be judged in their human capacity as sinners, and yet may live to God as regards the diviner part of their natures;"—if, that is, they accept this offer of the gospel to them even beyond the grave.—Ibid, p. 3.

The foregoing testimony fully supports the claim that both the righteous and the wicked are conscious between death and the resurrection. But how do Adventists and Christadelphians meet the evidence? We have already examined and exposed their interpretation of leading passages used in support of the view we defend; but will now, for the benefit of all concerned, examine their objections to the intermediate state more comprehensively.

The Hebrew *sheol*, with its Greek equivalent *hades*, is rendered "grave," "pit" and "hell." Adventist authors claim that these words are restricted in their meaning and application to the place of burial where the unconscious dead are laid, that is, they mean the grave.

Sheol and hades are the grave, the receptacle of the dead, the land of silence and darkness, the land of forgetfulness, of insensibility; where the dead all slumber till the resurrection. The sense alone where they are used determines this, and absolutely requires that they be so understood.—"SHEOL AND HADES, by Elder L. C. Collins, p. 7.

Elder Collins quotes a number of authors who are supposed to be in harmony with his view; but, upon careful examination, it will be seen that the leading point made by these authors is that *Sheol* and *Hades* do not indicate a place of future punishment, from which view we do not dissent. However, some of his authors do more fully endorse his position, viz., that *sheol* and *hades* refer only to the grave; while others claim what is evidently correct, that they refer to the state of the dead *in general*, "without any regard to their character, their happiness or misery." It is evident that these original words, like the originals for soul and spirit, have a variety of meanings which are to be determined mainly from their connection and use as we find them in the Bible. Hebrew and Greek scholars differ widely as to the true import and use of these words; so, while we are permitted to use their views as collatteral evidence, we can by no means settle the question by an appeal to them alone. We have already seen that *paradise* and *heaven* are sometimes used to represent the abode of the conscious dead; that *hell*, (*hades*) *prison*, *pit*, and '*nether parts of the earth*," also represent the abode of spirits. The evidence adduced is of such a character, too, that the ex-

pressed opinion of any number of men concerning the import of *Sheol* and *Hades* can not overthrow it. We have also presented testimony from such men as Alford; Prof. Taylor Lewis; Lyman Abbott; John W. Haley, and F. W. Farrar, whose words, we believe, support the Bible view of this question.

But we have already seen that Adventist authors, when it seems to suit their purpose, attempt to confine us to the primary or literal definitions of original words. If, therefore, the literal meaning of *sheol* and *hades* does not imply the grave any more than it does the world of spirits, what right have our opponents to always apply it to the grave? Dr. Young, in his "BIBLE CONCORDANCE," says that *sheol* means "the unseen state;" *hades*, "the unseen world." We may be asked, "What right have immortal-soulists to confine the meaning of the words to the 'world of spirits?'" We reply, none. In our opinion both are extreme views. *Sheol* and *hades*, "the unseen state," "the unseen world," may represent the world of spirits, or they may represent the grave. Whether these words apply to the grave, where the body is hidden away, or whether they apply to the respective abodes of righteous and wicked spirits, in the intermediate state, must be determined by the connection in which they are used.

In "REVISERS' PREFACE" to the Revised Version of the Bible, we have the following observations on *sheol* and *hades*:

Similarly, the Hebrew sheol, which signifies the abode of departed spirits, and corresponds to the Greek hades, or the under world, is variously rendered in the Authorized Version by "grave," "pit," and "hell." Of these renderings, "hell," if it could be taken in its original sense as used in the Creeds, would be a fairly adequate equivalent for the Hebrew word; but it is so commonly understood of the place of torment that to employ it frequently would

lead to inevitable misunderstanding. The Revisers therefore in the historical narratives have left the rendering "the grave" or "the pit" in the text, with a marginal note, "Hebrew sheol" to indicate that it does not signify "the place of burial;" while in the poetical writings they have put most commonly sheol in the text and "the grave" in the margin.

In the winter of 1888 an article appeared in the *Independent*, (N. Y.) by Samuel T. Spear, D. D., entiled "THE BIBLICAL HADES." The opening paragraphs read as follows:

The term hades placed at the head of this article is an anglicised Greek word that occurs eleven times in the Greek New Testament, and, with a single exception, is, in the common English Version of the Testament, translated by the word Hell. This is an unfortunate, and, indeed, erroneous translation, since the latter term is, by common usage, applied only to the place of punishment to which the wicked go after death. The Revised Version of the New Testament avoids this error by simply anglicizing the Greek word hades and using hell to translate the Greek term gehenna, which, in the time of Christ and his apostles was employed by the Jews to designate the place for the future punishment of the wicked. Our Savior in speaking to the Jews adopted this term, and used it in the sense which is now commonly attached to the word hell.

Etymologically considered, the term hades is derived from the Greek letter Alpha, used as a privative, and a Greek verb which signifies to see, and hence means that which is not seen. This term was by the Jews applied, in a general sense, to the invisible world or abode, in which human spirits, subsequent to death and prior to the resurrection and final judgment, were supposed to exist separately from their bodies, without reference to the question whether they were good or bad, happy or miserable, rewarded or punished. The corresponding word in the Hebrew language is sheol, and in the Septuagint Version of the Old Testament, hades is used to translate sheol. There is no word in the English language that is the exact equivalent of these terms. Hell, in the generally received sense, is not such an equivalent.

The Greeks employed the term hades in the same general sense in which hades and sheol were used among the Jews, and had their Elysium as the particular abode of the good, and also their Tartarus as the abode of the wicked, both of which, though different abodes, were regions in

hades separated from each other. Tartarus corresponds with the English word hell, in the usually accepted sense of the latter; and Elysium also corresponds with the word paradise in the sense in which Christ used this term when he said to the penitent thief: "Today shalt thou be with me in Paradise. (Luke 23:43.) The Greek term Tartarus occurs nowhere in the New Testament; yet Peter, in his second epistle, uses the verb derived from the noun to represent the abode and condition of the angels that sinned, and whom, as he declares, God cast down to hell [Tartarus], and delivered them into chains of darkness to be reserved unto judgment. (2 Peter 2:4.) These fallen angels were, according to this description, in that region of hades which the Greeks called Tartarus, and for which Gehenna was the title among the Jews, and were there waiting the final judgment.

Following this are quotations from Dr. Robinson, Dr. Meyer, and Dr. Gloag in support of the view advocated. Thus we see that learned men differ as to the true import and proper use of these words; though the preponderance of evidence is in favor of *sheol* and *hades* being the abodes of conscious beings in the spirit state. One thing is clear, there is nothing in the meaning of the words which forbid their application to the world of departed spirits. And the appeal of our opponents to the definitions of these terms is as futile as their appeal to the definitions of *ruach* and *pneuma*, *nephesh* and *psuche*, the originals for spirit and soul.

But because men are to be judged and punished or rewarded, as the case may be, *after* the resurrection, which facts are plainly stated in the word, we are told that the view which necessitates rewards and punishments, in the intermediate state, is opposed to the teachings of the Bible. Not so. God is the judge. Will he know any more about our true condition in the day of judgment than he does now? Certainly not. Then why can he not give to us that which we are prepared to enjoy, in this life and in the intermedi-

ate state? He can, does, and will, so give. Is not God discriminating between the righteous and the wicked every day? He is blessing and rewarding those who do his will, while he is afflicting and punishing those who do not. It is true that the disciples were to have tribulation in the *world*, but in *Christ* they were to have peace. We have already shown that all who properly obey the gospel receive the earnest of their inheritance, and if faithful, it continues with them "until the redemption of the purchased possession." (Eph. 1:13, 14.) Now this "earnest" increases in exact proportion to our faithfulness in the service of God; and as our spiritual capacity increases because of an increase of faith and diligence, we receive a greater supply from God.

God is judging all the time and administering partial rewards and punishments; but this does not obviate the necessity of judgment to come. The resurrection introduces a new order of things, and it is necessary that the judgment should follow. As man is not complete without the body, so he can not enjoy a fulness of reward in the spirit state. But it is also necessary that when the spirit returns "to God who gave it," at death, that it should be placed under proper conditions and where it properly belongs, till the resurrection and judgment. Hence the rich man and Lazarus both went to *hades*, but occupy different conditions. One is "comforted," the other is "tormented." These opposite conditions were the inevitable results of the different ways in which they lived in this world. Who can not see that loyalty to God and obedience to his truth bring present reward; and that when we are done with the cares and toils of mortality, we are prepared for the enjoyment of a greater degree of bliss. And who can not see that rebellion against God and

disobedience to his revealed will bring present distress, and that when this probation is ended and the cup of iniquity filled to the brim, it is meet, nay absolutely essential, that we should receive the greater punishment. Fallen angels are "reserved unto judgment;" but are they not under punishment while in "pits of darkness" in "*hell?*" (*tartarus.*) "The unrighteous," in like manner, will the Lord keep "under punishment unto the day of judgment." (2 Peter 2:4, 9, Revised Version.)

Our position that the reward of the righteous begins with their obedience, may be objected to on the grounds that the righteous often suffer here, while the wicked go free. The rich man had his "good things," in this life, "and Lazarus in like manner evil things." Yes, but this does not change the application of the general principle that the good and obedient are rewarded, in a degree, and the wicked and rebellious punished, in this life. The rich man enjoyed that which *he* esteemed as good; but who shall say that he would not have enjoyed that which is incomparably higher and better, had his life been one of complete obedience to God. While it is true that all who are faithful to God, and stand firm for the right under all circumstances, will have trials to bear and difficulties to encounter, of which the less conscientious and obedient know little or nothing; it is also true that the bright hope of future life and bliss; the knowledge of God and his Son Jesus Christ; with the blessing of the Holy Spirit, more than compensate for all the sacrifices made and the trials endured.

It is an oft repeated statement of our opponents that if men are rewarded or punished, in the intermediate state, then there is no need of a coming judgment; but if this reasoning is cor-

rect, then the fact that rewards and punishments are administered in this life, would destroy the necessity for the judgment. We receive partial reward here; a still greater degree in the intermediate state, and a *fulness* at the day of judgment. Jesus promised,.

Where I am, there shall also my servant be.—John 12:26.

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me.—John 17:24.

How plain! As we have seen, the promise and provision that the disciples should be with Jesus, covers the intermediate and resurrection states. They will be with him and behold his glory in the intermediate state, but will not be clothed upon with the same glory till the resurrection and judgment.

Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them. (Revised Version, For their works follow with them.—Rev. 14:13.

Paul wrote, Whilst we are at home in the body, we are absent from the Lord.—2 Cor. 5:6. Also, For to me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.—Phil. 1:21, 23.

The following scriptures, from many, show that God does judge, reward and punish in this life; and if in this life, why not in the intermediate state, when the spirits of all men have passed into *hades?*

Some men's sins are open beforehand, going before to judgment: and some men they follow after. Likewise also, the good works of some are manifest beforehand; and they that are otherwise can not be hid.—1 Tim. 5:24, 25.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.—Heb. 2:1-3

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.—Gen. 15:13, 14.

He is the Lord our God; his judgments are in all the earth.—Psalms 105:7.

But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.—Jer. 9:24.

And I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them.—Ezek. 36: 19.

All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.—Gen. 7:22-24.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked.—2 Peter 2:4-7.

The leading objection urged against our position, is the supposed fact that all are unconscious in *sheol* and *hades*. The claim is that the scriptures plainly declare that all men become unconscious at death, and remain so till the resurrection. We have already shown this claim to be indefensible and untrue, but propose to give our opponents a fair and full show, hence permit them to defend the dogma of unconsciousness after death in their own peculiar way. We will examine a

number of their leading proof texts and then their position as a whole.

I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?—Eccles. 3:18-21.

It will hardly be claimed that there is no difference between the death of a mule or a cow and that of a true and faithful child of God, who is full of an intelligent hope of everlasting life! But what Solomon affirms is, that man and beast are alike subject to death; and in this respect man has no "preeminence above a beast." If we take it in an unmodified sense, then the beast is fully equal to man, both before and after death! How absurd! Can a beast serve God according to the gospel? Can it preach the gospel to the people?

The twentieth verse shows that reference is had to the destiny of the body. "All are of the dust, and all return to dust again." And in the last chapter and seventh verse of the same book the same writer gives his settled conclusion on the destiny of man. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." If it be claimed that Solomon was certainly very skeptical concerning conscious existence after death, we reply, he was just as skeptical concerning conscious existence in the resurrection. (See Eccles. 3:22.) "Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?"

Mr. Haley, after presenting another text from the same author, offers that which is worthy of careful consideration.

Just here the reader will observe that nearly all of the texts adduced by mortal-soulists to prove the unconsciousness of the dead, are taken from the Old Testament, and particularly from its poetical books. Now to go back from noonday to twilight in search of our eschatology, to ignore the plain and clear teachings of the New Testament, and adopt as a basis of doctrine the poetic utterances of a preliminary, rudimental, far less spiritual dispensation,—does not indicate the highest wisdom on the part of those who pursue this course. Yet this is the policy adopted by the mortal-soulists in advocating their theory. . . . . As to the next citation, Stuart and Hengstenberg take it as the statement of an objection afterwards refuted. The latter says: "The manner of the Scriptures is to let doubts and murmurings have free and full expression, and then to vanquish them in an open conflict with the sword of faith." —"DISCREPANCIES OF THE BIBLE," pp. 189, 190.

For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. —Eccles. 9:5, 6, 10.

This is supposed to be a strong proof of unconsciousness after death; but, in our judgment, contains no proof whatever. Right here we call attention to one of the plain and fundamental rules of interpretation. We state it in our own language, but the correctness of the sentiment will hardly be denied. It is this:

When a number of statements are made in close connection with each other; and on the same topic, they must all be received without modification, or they are all subject to modification. It will not do to insist that some of them must be received in the most literal sense, while others are freely modified.

Let us make the application to the text in question. Mortal-soulists insist that the declaration, "the dead know not anything," proves that all men are unconscious between death and the resurrection. Let us see. Solomon also says, "Neither have they (the dead) any more a reward." That is, to receive the statement without any modification, there is no reward for any individual after this life! "For the memory of them is forgotten." That is, neither God, angels, nor men know anything about them after death! "Neither have they any more a portion forever in anything that is done under the sun." That is, their portion is ended. There is no resurrection, no reward, after death. Death ends all, and ends it for evermore! This is the only proper interpretation of the text if we admit the construction put upon the words, "the dead know not anything."

If it be claimed that they have no more reward in this world; "the memory of them is forgotten" only by man in this world; they have no more portion here, that is, "under the sun," then, we reply, the other statements relied upon as proof for unconsciousness must be modified in the same way, which makes it to teach that the dead have no more knowledge here, in this life, "under the sun," which is evidently correct. But if the interpretation of our opponents be admitted as correct, then, in the same way, we can prove that the living are unconscious; which, if true, will, we suppose, give to us a still "larger hope!" Here is the proof.

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.—1 Tim. 6:4.

And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything.—2 Sam. 15:11.

In the first passage we have represented a man who consents not to wholesome doctrine, "doting about questions and strifes of words," who *knows nothing*; that is, is unconscious! In the second passage we have two hundred soldiers, selected for special service, "and they knew not anything;" that is, they were unconscious! Now the connection and sense of these passages plainly show what is meant; but not more plainly than in the other texts referred to, and without any proof in support of the claim for unconsciousness after death.

In the tenth verse of the passage under consideration, the writer is speaking of the body and the grave. We believe that *sheol*, in this passage, is properly rendered grave. Our opponents claim that it means grave, or its equivalent, all the time. Well, it is the body which goes down into the grave, while "the spirit returns to God who gave it." James says "the body apart from the spirit is dead." (James 2:26, Revised Version.) So in the grave, where the body goes at death, "there is no work, nor device, nor knowledge, nor wisdom." But it is claimed that the pronoun "thou" represents the whole man. We have already shown that the terms man and soul are sometimes applied to the whole man, body and spirit, sometimes to the spirit only, and sometimes to the body only. The same is true of the pronouns standing for man. The true application must be determined from the connection in which they are used. It is as Dr. Young affirms in his "HINTS AND HELPS TO BIBLE INTERPRETATION." "The SAME word has frequently a DIFFERENT meaning even in the same verse.

For in death there is no remembrance of thee: in the grave who shall give thee thanks?—Psalms 6:5.

If grave is a proper rendering of *sheol*, and our opponents will admit that it is, then the question is already settled. It is the grave, and the death of that which goes to the grave, to which the Psalmist refers.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.—Psalms 146:4.

This, with the statements of Solomon in the ninth chapter of Ecclesiastes, form the stronghold of Adventism. The statements of Solomon we have disposed of and found no proof for unconsciousness after death; and now, if we can fairly dispose of this last passage we need not fear the balance.

"Thoughts" comes from the Hebrew *eshtonoth*, and is defined by Dr. Young to mean "thoughts, purposes." The word thoughts, in the text, evidently means purposes, designs. The Psalmist is showing how much safer it is for us to put our trust in God than in princes and the sons of men. Why is it safer? Because if we court the favor of princes and the great ones of the earth, and put our trust in them, we thereby neglect our service to God and have no claim upon him for salvation. These great ones, in whom we have put our trust, are as liable to die as others, and when they do die, their designs or purposes to bestow favor, or blessings upon us, according to our expectations, are wholly overthrown. They "perish," that is, "wholly depart," or they are "lost."

We select men whom we think to be honest, and yet when we trust them with a few thousands of dollars, we require them to give bond. Why do we do so? One leading reason is because of the uncertainty of life. They may *think* to meet all their obligations up to the very moment of death; but at that very moment, these "thoughts perish." Would that prove them to be unconscious

after death? Certainly not; and there is not a particle of proof for the theory in this text though it is frequently pressed into service. We are simply exhorted in this chapter, to put our trust in God, and not to put our trust in man. The one has all power to save and bless, and he never fails; the other is finite and weak, and when death occurs, he is no longer able to confer those favors which it is within the power of man to bestow, in this life. Therefore, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Verse 5.

For the grave can not praise thee, death can not celebrate thee: they that go down into the pit can not hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.—Isa. 38:18,19.

We have before noticed that the inspiration of the Old Testament concerning the future life is very limited. And, in this case, there is no proof that Hezekiah was ever an authorized teacher for God. There is no proof that he was inspired. Christ and the apostles never endorsed him. There is no more proof that Hezekiah believed in the unconsciousness of man after death, than there is that he believed that death ends all, and there is no future existence whatever. He simply spake according to his own feelings and his own knowledge, which, apparently, extended no farther than the death of the body and the grave. However, the main point is, that he is not a competent witness, and his words are no more authoritative than those of Eliphaz and Bildad of the book of Job.

But as Job also is one of the leading witnesses for the theory we oppose, we will produce one of the supposed strongholds from his book.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the

sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Thou prevailest forever against him, and he passeth: thou changest his countenance, and sendeth him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.—Job 14:10, 11, 12, 20, 21.

The reader's attention is again called to Chapter one of this work that he may know what estimate to put upon the utterances of Job. The hand of affliction was upon him. His error was on the side of doubt and skepticism. The Lord said to him, "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2.) And Job confessed, "I uttered that I understood not; things too wonderful for me, which I knew not." But let Job be more fully heard on this topic.

O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands.—verses 13, 14, 15.

These three verses occupy a place between the first three and last two already quoted. Now there is no support for the claim that the first five verses quoted should be regarded as literal and the last three as figurative. If all are literal, then the last three prove consciousness between death and the resurrection. "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee." To wait, "rest in expectation and silence" to *hear* and *answer* the call, necessarily imply consciousness. So these verses just as plainly prove consciousness as do the other verses cited prove unconsciousness. Our opponents find no real support here.

One thing is certainly inconsistent in our opponents. They demand direct and positive proof

for the immortality of the soul and consciousness after death, and then adduce passages in support of their theory from which nothing more than a doubtful inference can be drawn, at the best. To illustrate: Mr. Aaron Ellis, in "BIBLE VERSUS TRADITION," p. 119, undertakes to prove that man is unconscious after death by a class of evidences which he thinks proves that those who are dead know nothing of what is taking place on the earth. He quotes Isa. 64:18; Luke 10:23; 2:26, 28; Job 14 chapter, as proof texts, and then adds:

> We have here the testimony of Job, Isaiah, and Jesus Christ, that the dead have no knowledge of what is passing upon the earth.

Now admit, for argument's sake, that the statements of Job are absolutely correct; and that he does say that after a man dies "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them," does that prove that the dead are unconscious? If it does, then it follows, logically, that in order to be conscious, they must know all about what is transpiring in the whole universe of God! For, there is no more evidence that knowledge of what a man's posterity are doing on the earth, after he has been taken by death, is a necessary condition of consciousness, than there is that knowledge of any and all events, taking place in the universe of God, is an essential condition of consciousness. (In these statements we accept, of course, *sheol* and *hades* as the abodes of departed spirits.) Death is a great change of location and conditions; and what degree of knowledge we may possess of things passing upon the earth, after our departure, is not revealed in the Scriptures. And to affirm that because the dead are not cognizant of certain events passing upon the earth, or because we infer from certain scriptures that they

are not, they are, therefore, unconscious, is eqivalent to saying that because we do not know what the saints and angels in heaven are now doing, therefore, *we* are unconscious! Or, because we leave our children and go to some distant land and while there we know nothing of their prosperity or adversity, therefore, we are unconscious! The inference is neither *necessary* nor *legitimate*, and the whole argument is far-fetched.

Then they also which are fallen asleep in Christ are perished. If in this life only, we have hope in Christ, we are of all men most miserable.—1 Cor. 15:18, 19.

If, as mortal-soulists claim, the word "perish" denotes an end to conscious existence, then "they also which are fallen asleep in Christ are perished," even if there be a resurrection of the dead. But if *perished* means destroyed in the sense of being lost, or not saved, then the argument of the apostle is this: "If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised from the dead, as we have testified, then you are yet in your sins. Our testimony is false, our preaching vain, and all who have fallen asleep in Christ are perished." This is the argument of the apostle briefly stated in our own words. He predicates the doctrine of the resurrection upon the fact that Christ had been raised. If Christ had not been raised, then the whole gospel plan was a failure, and they were in a lost or unsaved condition. This is all there is in the text. The position of our opponents on this text makes Paul plainly contradict his statements found elsewhere as we have already seen.

The interpretations of our opponents on texts selected from Job, Psalms, etc., are greatly at fault and if applied to other texts would prove that there is no future life, no resurrection from

the dead. (That which proves too much proves nothing.) In support of this claim we adduce the following texts which plainly show that those writers who seem to favor unconsciouness after death, just as plainly deny any conscious existence for man beyond the grave.

For he remembered that they were but flesh; a wind that passeth away, and cometh not again.—Psalms 78:39.

I am counted with them that go down into the pit: I am as a man that hath no strength: Free among the dead, like the slain that lie in the grave, whom thou remembrest no more and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?—Psalms 88:4-11.

For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.—Psalms 193:14-16.

O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more; thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.—Job 7:79.

Are not my days few? cease then, and let me alone, that I may take comfort a little. Before I go whence I shall not return, even to the land of darkness, and the shadow of death: A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness.—Job 10:20-22.

When a few years are come, then I shall go the way whence I shall not return.—Job 16:22.

Who shall declare his way to his face? and who shall repay him what he hath done? Yet shall he be brought to the grave, and shall remain in the tomb.—Job 21:31, 32.

Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows

is broken: for the Lord God of recompense shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of Hosts.—Jer. 51: 56, 57.

Let us note a few of the strong expressions found in these passages: "They are but flesh; a wind that passeth away and *cometh not again.*"

"Like the slain that lie in the grave, whom thou *rememberest no more;* and they are cut off from thy hand."

"Before I go *whence I shall not return*, even to the land of darkness and the shadow of death."

"Mine eyes shall *no more see good.*"

"So he that goeth down to the grave shall come up *no more.*"

"Yet shall I be brought to the grave, and shall *remain in the tomb.*"

"And they shall sleep a *perpetual sleep*, and not wake, saith the King, whose name is the Lord of Hosts."

With the same kind of construction put upon other texts, by our opponents, these scriptures teach positively that the grave is the final doom of all men! Those who have thus interpreted the hyperbolical statements of the Old Testament, should do one of two things: Either confess that their witnesses are not to be depended upon; or that their interpretations are egregiously at fault. Which is it?

If it be still insisted that there is no paradise till we have it restored in the New Earth; no hell, in the sense of punishment, till the day of judgment, we kindly ask for proof. Do not mistake our meaning. We do not deny the future paradise on the renewed earth, nor do we deny the existence of hell at the judgment day; but we claim, and have already proved, that the conditions of paradise and *gehenna* (hell) may and do ante-

date the judgment day. Jesus said to the penitent thief, "*Today* shalt thou be with me in paradise." Did Jesus know whether there was any paradise? Paul said, "I knew a man in Christ above fourteen years ago. . . . How that he was caught up into paradise." Did paradise exist at that time? It did, if Paul can be depended upon. It is not simply location that makes heaven or hell, but, largely, conditions of bliss or punishment. May not these conditions obtain in the intermediate state? Certainly. We have shown that they do, and that they obtain to a certain extent in this life. The heaven of the righteous begins here, and the hell of the wicked frequently begins here also.

We here present a little more testimony concerning the present existence of hell.

Then Jonah prayed unto the Lord his God out of the fish's belly. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardst my voice.—Jonah 2:1, 2.

Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell.—Prov. 9:16-18.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20:13-15.

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell.—James 3:6.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.—Matt. 23:15.

Jonah cried "out of the belly of hell" (*sheol*), but it was a place of conscious suffering from

which Jonah cried unto the Lord. This proves that *sheol* does not necessarily mean a place of silence and unconsciousness, as our opponents claim.

The passage from Proverbs, with preceding verses, describes the alurements of an evil minded and disreputable woman. Those who are so unfortunate as to give way to her evil enticements, go "into the depths of hell" (*sheol*), where the dead are. They are dead in sin because separated from righteousness; and the supposed enjoyment is in the depths of *sheol* ("the unseen state"), but they are not conditions of bliss, but are as hellish in their character as if it had stated that they were in the fires of *gehenna*.

The passage from Revelations describes the second or general resurrection, and the general judgment. "Death and hell (*hades*) delivered up the dead which were in them." It will not do to say that *death* and *hell* represent the same place for if they do the pronoun should be in the singular number, that is, it, instead of "them," as it stands in the text. By a figure of speech, metonomy, death evidently represents the grave, and hell the abode of captive spirits. "Death and hell were cast into the lake of fire." That is, the inmates of death and hell whose names were "not found written in the book of life," were cast into the lake of fire. The point is that there is a place in *hades* where wicked spirits are held in captivity till the day of judgment.

The passage from James informs us that an unruly and evil tongue "is set on fire of hell." Hell, in this passage, comes from *gehenna*, not *hades*. Question. Can the tongue be set on fire of hell (*gehenna*,) if hell does not exist? That is, can you start a fire with a match when there are no matches? Now our opponents must either admit this *gehenna* to be the one into which the wicked

will be cast, elsewhere described in the New Testament, or else admit what they have all along ridiculed, viz., that there is a plurality of hells?

The last passage quoted contains one of the strong denunciations of Christ against the scribes and Pharisees He said, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell [*gehenna*] than yourselves."

Here the scribes and Pharisees, together with their proselytes are declared to be the children of hell (*gehenna*). Now it is not difficult to see that if *gehenna* has no existence, and can have none till the day of judgment, it could not possibly have been the father of a large or small family in the days when Jesus was on the earth. So we see that here, as elsewhere, the positions of our opponents are not sufficiently comprehensive to admit all the truth. They have carefully guarded themselves against what they understood to be erroneous teaching, but in doing so have missed their way and have gone to an opposite extreme; and here, as elsewhere, the truth lies between the extremes.

CHAPTER II.

THE RESURRECTION OF THE DEAD AND ETERNAL LIFE—ETERNAL LIFE BEGINS WHEN WE OBEY THE GOSPEL.

We agree with Adventists, and some others, in the belief that the resurrection of the dead, as set forth in the Scriptures, is one of the grandest and most important principles of the gospel. That mortal-soulists who accept the Bible as a proper standard of evidence, should so teach, is certainly to their credit. This principle comprehends a glorious and final manifestation of the re-

demptive power of the gospel as wrought out through Jesus Christ.

For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. . . . . Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.—John 5:21, 24-29.

After his own glorious triumph over death and hell (*hades*,) he spoke these words to his disciples: "All power is given unto me in heaven and in earth." (Matt. 28:18.) And appearing to John on the Isle of Patmos while he "was in the spirit on the Lord's day," he uttered these significant words: "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen: and have the keys of hell and of death." (Rev. 1:18.) What a glorious triumph indeed! But it was a triumph, not only over the grave, but over all *hades*, which includes the world of departed spirits.

The prophecies relating to Christ's life, death, resurrection, and his whole work while on the earth, received a perfect and literal fulfillment. Why, then, will not these prophecies relating to his work and mission beyond the grave receive a like fulfillment? In the last chapter, the reader's attention was called to the important work which Christ was to do for the departed; and we cite it now as an important and necessary part of the great preparatory work for the resurrection of the dead. For the sake of the connection we re-

produce some of the prophetic words relating to that work.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

We call attention, once more, to what is evidently Peter's exegesis of this part of Christ's work so clearly outlined in prophecy. He says:

By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, etc.

For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit.

As we have already seen, when Jesus comes to raise the righteous dead and reign with his people, he will bring the saints with him. And at the general resurrection, they come forth from death (the grave) and hell (*hades*) and all whose names are "not found written in the book of life" are "cast into the lake of fire." All this shows that the resurrection consists of something more than bringing forth the body from the grave.

We are to be judged according to our works. The manner in which we have lived here, considering our opportunities, of course, will determine our fate or condition, there. "And they were judged every man according to their works." (Rev. 20: 13.) "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.) "For as in Adam all die, even so in

Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterwards they that are Christ's at his coming." (1 Cor. 15: 22, 23.)

From these testimonies, which are not a tithe of what might be presented, we learn that the same individuals who live here and make their own record, shall answer to God in the day of judgment. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) "So then every one of us shall give account of himself to God." (Rom. 14:12.) This being true, and it is a grand and solemn truth, it becomes necessary that there should be an unbroken connection between this life and the resurrection; between time and eternity. Such connection is provided for in the facts of the immortality of the soul and the intermediate state. Deny these, and the connection is lost; and man's accountability to God, and his condition in the resurrection as the result of his works here, lose their grandeur and become wild and meaningless vagaries of the mind! If our experiences here—our trials and blessings—are to be utilized in the great beyond, then they must be kept in store, somewhere, between death and the resurrection. If the whole man goes into the grave, at death, and in a little while becomes a putrid mass of corruption, what becomes of our experiences and our accountability to God? If the whole man goes into the grave, and his resurrection consists only of a new man made from the same material, dust; then there is no difference between the resurrection and creation; and when the new man comes forth, in the resurrection, he will be as wholly undeveloped, spiritually and morally, as was Adam

when first made from the dust of the ground! But as we have proved death to be a separation of body and spirit, so we find that the resurrection is a reunion of body and spirit. Thus the whole man, with an immortalized body, stands before God in the judgment, to receive a fulness of glory, or the sentence of condemnation. Christian character will admit him through the pearly gates into the city of light and peace; a want of this character will render it necessary that he should be thrust out and placed where he properly belongs. But how grand and consoling is the thought that all will have ample opportunity to receive the gospel and live it, and none will be finally cast off except those who wilfully reject the truth.

There are, then, of necessity, two distinct resurrections. One of "life," and the other of "condemnation." One transpires in close connection with Christ's second advent; the other after the lapse of a thousand years and "a little season." Paul, speaking of the resurrection said: "Christ the first fruits; afterward they that are Christ's at his coming." (1 Cor. 15:23.) "And the dead in Christ shall rise first." (1 Thes. 4:13–18.) Read all of Revelations twentieth chapter, from which we extract a few statements. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison," etc. Then, beginning with the twelfth verse, we have a description of the second or general resurrection and judgment. John says: "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which

were written in the books, according to their works." God's people, the saints, the faithful and true, come forth in the first resurrection; but it will be more than a thousand years later when the wicked come forth. In this arrangement there is, evidently, a manifestation of infinite wisdom and love. "God is love." It is our blessed privilege to receive the truth, remain faithful and true, and come forth in the first resurrection. "On such the second death shall have no power."

"WHEN WILL THE SAINTS OBTAIN ETERNAL LIFE, OR IMMORTALITY?" This is the caption to a short article from the pen of Wm. Sheldon, found in "ADVENTISM," pp. 114, 115, 116. He begins the answer as follows:

The following queries often arise:

1. "Is not immortality the same as eternal life?" Ans. Strictly speaking, immortality, instead of being eternal life, is the basis of eternal life, and eternal life is the result of immortality; so that those who are made immortal will be sure of eternal life, and those who have eternal life have it because they are immortal; immortality is the cause, eternal life the result.

2. "Are not Christians said to possess eternal life? and are they not therefore immortal?" Ans. The Christian has eternal life in prospect, but not in actual possession.

The above contains some admissions which will help us to get at the truth. If immortality and eternal life are not identical, then all those scriptures which declare that eternal life is given to the Saints only,—that is, to those who are in Christ—are no proof that the wicked are destitute of immortality, although they are constantly so used by our opponents. If immortality precedes eternal life, as Mr. Sheldon affirms, then the latter is not simply conscious existence, but a condition of conscious existence; and death, or eternal death, is not a blotting out of conscious being, but an opposite condition of conscious existence. This shows, then, that life and death,

as these terms are employed in the gospel record, represent—not consciousness on the one hand and unconsciousness on the other hand, but, rather, opposite conditions of consciousness. The facts that the righteous, in this world, are declared to be in actual possession of eternal life, as we shall presently see, and the wicked destitute of it, prove this position to be correct.

But Mr. Sheldon makes the possession of eternal life wholly dependent upon the resurrection, and, at the same time, claims that the righteous only will receive it. Now if it can be shown that all, the wicked as well as the righteous, will be raised to immortaiity, then, according to Mr. Sheldon's theory, all will receive eternal life. He says: "Strictly speaking, immortality instead of being eternal life, is the basis of eternal life, and eternal life is the result of immortality; so that those who are made immortal will be sure of eternal life," etc.

In the fifteenth chapter of 1 Corinthians, Paul furnishes us with a general treatise on the resurrection; and the very language which he employs shows that this treatise is not confined to the resurrection of the covenant people of God, but treats of the resurrection in its universal application to the race.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised your faith is vain; ye are yet in your sins. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming —1 Cor. 15:12-17, 21-23.

Paul's hope was that all would be redeemed from the grave; though if the wicked are raised to mortality, with all classes who have failed to embrace the gospel in this life, and then immediately judged and reduced to ashes by means of literal fire, that is, to a state of unconscious, eternal oblivion, it is difficult to see how the resurrection of the unrighteous could constitute a part of his hope! Paul answers for his faith and hope while before Felix, the governor, in the following language;

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.—Acts 24:14, 15.

This is the same resurrection to which Paul calls our attention in Corinthians—the resurrection of all men. "For as in Adam *all* die, even so in Christ shall *all* be made alive." In verses 41, 42, he speaks of different degrees of reward typified by the sun, moon and stars, and then proceeds to inform us in what condition the dead will come forth. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. (Verses 42, 43, 44.)

From the first sentence of the last quotation, it is evident that what follows applies to the dead in general. And if the dead in general are raised "in incorruption," "in glory," "in power," "a spiritual body," the legitimate inference is that they are raised to immortality. But verses 53, 54, 55, settle the question effectually.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have

put on immortality. then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

The saying, "Death is swallowed up in victory," will receive its fulfillment when all the dead are raised from the grave. If it be claimed that the saying applies when the saints are raised, who constitute but a small portion of the race, then, we reply, it applied when Jesus and the saints came forth at the time of his resurrection. (Matt. 27:52, 53.) But Paul placed it in the future from his day.

The leading purpose of the resurrection is, evidently, the redemption of the human family. We are not made accountable for the sin of our foreparents, in the garden, but for our individual wrongs. What was lost in Adam is restored in Christ. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10.) "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." (Verse 18.) "But where sin abounded, grace did much more abound." (Verse 20.) Death was pronounced upon Adam because of transgression; therefore, had he not sinned, he would not have died; and had he not died, he would have been immortal, in body as well as in spirit.

If the vast majority of the human family (all who are not true Christians) are raised in mortality, to be immediately and literally burned up, then, we ask, what is the purpose of bringing them forth? Why not let them rest in happy (?) oblivion, in their graves, to which they are, in a few moments of time, to be recommitted *forever?*

This will not do. All the dead are to be raised to conditions of immortality, "but every man in his own order." "As in Adam all die, even so in Christ shall all be made alive." If, therefore, those who are made immortal will be sure of eternal life," then all will receive it, inasmuch as all are raised to immortality. Fallen angels and demons are immortal, but they are not in possession of eternal life.

Mortal-soulists claim that because the promise of eternal life is made in the future tense, by Jesus and Paul, therefore we do not receive it, in any degree, till the resurrection; and when their attention is called to the fact that both Jesus and John, when speaking of eternal life, as applied to the saints, use the present and past tenses, they claim it means "in prospect," that is, it still means future! That the past and future tenses are often used in prophetical statements, we are fully prepared to admit; but that the past and present tenses mean altogether future when used in a historical or doctrinal sense we deny. In this latter sense they are used by Jesus and John, and the statements mean just what they say. Our attention is called to Romans 4:17, to which we reply: The consummation of the work of making Abraham the "father of many nations" was yet future; though, in a degree, the work was already begun. If, however, this is one of the passages wherein the thing promised is spoken of as already accomplished, it would by no means prove that the passages which declare that God's people have eternal life here, only refer to the promise. Also 1 Corinthians 3:21, 22, is cited. The things of which Paul here speaks were largely in the actual possession of the saints, when Paul wrote this passage.

The gospel of Christ is a gospel of life. When we properly receive it, we become united to God, and are, then and there, made alive in Christ. This eternal life, so far as this world is concerned, is applied to the immortal spirit in man; and, at the resurrection, the body will be immortalized, and a fulness of reward bestowed. This is the completion of the promise.

We do not believe that this condition of life is produced by that which "is not alive in itself," which "is not mortal nor immortal," but "by the word of God, which liveth and abideth forever." As we have already seen, man needs this imperishable food because of the immortality of the soul; and just as the body is preserved, increased and strengthened by the use of perishable food and proper exercise, so the soul is transformed and new life infused into it, and this life perpetuated and increased, through obedience to "the word of truth." Through the transgression of our foreparents, all who have arrived at the years of accountability, and are not in Christ, are dead; but through faith and obedience we are made alive. This is eternal life, and it begins when we enter into the true service of the true God. The idea of living in obedience to the word of life here, and then lying in the grave for a few hundreds or thousands of years, as the case may be, before we can receive any portion of reward, or of eternal life, is as unreasonable as it is unscriptural.

It will be admitted that "life" and "eternal life" are used interchangeably in the New Testament; that death, or eternal death, is their opposite. Very well. If eternal life represents a condition of conscious existence, death, or eternal death, represents an opposite condition of conscious existence; for, please remember, Mr. Sheldon has already informed us that eternal life is an

addition to conscious existence and immortality. If death, or eternal death, means the blotting out of life and consciousness, and this only, as we are told, then life, or eternal life, means conscious existence *only*, without any reference to the enjoyment of bliss! But as eternal life is the promised reward to the righteous, it follows that the phrase indicates a blissful condition of consciousness. Neither the promise of eternal life, nor the threat of eternal death, takes into consideration what man receives by virtue of his creation, but, rather, what he will receive because of his obedience or disobedience to God. They are gospel terms representing opposite conditions of conscious existence.

We are now prepared for a portion of the evidence which abounds in the New Testament.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemation; but is passed from death unto life.—John 5:24.

Christ is not referring to a future promise, but is making a plain statement of what the gospel does for us here, in this life; and he connects this statement with a future promise by the use of the conjunction "and." "And shall not come into condemnation." Why not come into condemnation? Because he "*is passed* from death unto life." Paul teaches precisely the same doctrine in Ephesians 2:1-6.

And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature, the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath

raised us up together, and made us sit together in heavenly places in Christ Jesus.

Notice, these Ephesian saints were dead before their conversion; but through faith in Christ and obedience to the gospel, they were "quickened," (made alive) and "raised up" and made to sit together "in heavenly places in Christ Jesus." To refer all this to the future is to do the most shocking violence to the language employed. There is no escape from the position that when we truly believe in Christ, we pass from death unto life.

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.—1 John 5: 11, 12, 13. 20.

Eternal life is in Christ. "He that hath the Son hath life." When do we come into possession of Christ? At the resurrection, or before? Answer. We come into possession of Christ when we receive him; and we receive him when we accept the message of truth as delivered by his servants. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10:40.) John 13:20 is still more comprehensive, as the wording includes—not only the apostles, but—every authorized minister of Christ. "He that receiveth whomsoever I send, receiveth me, and he that receiveth me receiveth him that sent me." John taught the same doctrine as plainly as words can express it, in his Second Epistle and ninth verse:

Whosoever transgresseth, and abideth not in the doctrine of Christ. hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

This settles the question. Those who properly received the gospel received Christ and the Father; and through the pure and all powerful Spirit, which God gives "to them that obey him," eternal life is infused into the soul.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.—John 6:40, 54.

These passages, taken together, teach that the children of Christ receive eternal life first, and afterwards are brought forth in the resurrection. The degree of life received here will determine their condition in the resurrection state. "But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Or, marginal translation, "because of his Spirit that dwelleth in you." (Rom. 8:11.)

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—John 8:51.

Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me, shall never die. Believest thou this.—John 11:25, 26?

When we teach this doctrine, Adventists are ready and fond of accusing us of joining in with Satan in the sentiment, "Thou shalt not surely die." Even leading authors, like Miles Grant, have lent their influence to this practice, and all the ministers of lesser note pursue the same policy, when engaged in controversy, and even in their preaching. Now the practice is more ingenious than it is wise or commendable. We do not deny that the impenitent, or wicked, will die "the second death;" but are we compelled to accept Adventist interpretation, or be accused of making

league with the Devil! But we are in good company, as Jesus taught the same things. "If a man keep my saying, he shall never see death." "And whosoever liveth and believeth in me shall never die. Believest thou this?" Do mortal-soulists believe it? But, say they, Jesus was speaking to Martha of the resurrection. Whoever believes in Christ and lives in the resurrection, shall not "die any more." Was Jesus speaking of the resurrection when he said to the Jews, "If a man keep my saying, he shall never see death?" The record does not show it; and the last quotation is harmonious with the first. It is true that the resurrection was the subject under discussion by Jesus and Martha. Martha believed that her brother would come forth in the resurrection, and she doubtless believed that when he did, he would live forever; but Jesus comforts her by imparting additional and precious truth, in order that she might believe that he was able to raise him up to life even then; and that she might have a "larger hope" concerning those who die in Christ.

1. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."

2. "And whosoever liveth and believeth in me shall never die. Believest thou this?"

The latter part of verse 25 does not refer to the resurrection, but to those who are dead in sin, and, believing in Christ, receive eternal life before the resurrection. That it does not refer to the resurrection is evident from two reasons:

1. The wicked will have part in the resurrection, as well as believers in Christ.

2. The resurrection will not depend upon our faith in Christ, but is universal and unconditional. According to this language, he who is made alive must, at that time, believe in Christ. So if it ap-

plies to those who have died the natural death, they are proved to be conscious.

Verse 26 is equally clear. "And whosoever liveth and believeth in me shall never die." These words do not refer to life in the resurrection, but, evidently, to all who believe in Christ in this life. We are not at liberty to suppose that Martha needed to be told that whosoever lives in the resurrection of the just shall never die, and for two reasons: 1. The doctrine of the resurrection to immortality was current among the Jews. All but a few unpopular Sadducees accepted it. 2. Martha was not a Sadducee, but a firm believer in the resurrection. She did not need to be told that the dead would be raised to immortality, for that she already believed; but, in the hour of trial she needed that which would come still nearer to her troubled soul,—hence the declaration of that grand truth which forms the basis of the resurrection of the just, viz., belief in Christ and actual possession of eternal life. "Whosoever liveth and believeth in me shall never die." She believed that her brother would "rise again in the resurrection at the last day," but Jesus tells her something more, and then adds: "Believest thou *this?*"

Now in the light of all these testimonies, we are gravely told that we have eternal life only in prospect! It would be in order now for our opponents to correct some other traditional teaching and inform us that remission of sin and the gift of the Holy Spirit are had in prospect, by the Saints; that when Jesus promised them he simply called "things which be not as though they were." (Rom. 4:17.)

We close this chapter with a grand test furnished by John himself, which should put the matter at rest forever.

We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.—1 John 3:14, 15.

This is a test of great practical worth to the people of God. It is possible for them to obey the gospel in form and letter and yet fail to secure a proper standing before God. That is, we may obey the gospel all right in form, and thus enter into the church of God; and yet, failing to obey intelligently and "from the heart," we remain the children of the world, "the children of wrath." Now how shall we know that the great change has been wrought, and we are *indeed* the children of God? "God is love." If we are his, He will give us "of his Spirit." When his Spirit is in us, we will not only love him, but all his children. This love is the evidence that "we have passed from death unto life." "He that loveth not his brother abideth in death." "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." When we truly love "the brethren," "we know that we *have passed* from death unto life."

It would hardly do to say that we know that we have received the promise of eternal life, because we love the brethren! Much less would it do for us to depend upon the love we now have for the brethren as proper evidence that we shall, in the resurrection, "pass from death unto life!" What evidence is present love that we shall remain faithful till death?

Thus we see that eternal life begins here, and that it continues to increase, so long as we are faithful to God, until the resurrection, when we shall receive a fulness. There is no possible thing or power, not even death, that can separate us from this desirable condition, so long as we abide

in "the doctrine of Christ." (Rom. 8:38, 39; 2 John 9.)

From the Bible testimony contained in this chapter, on the resurrection and eternal life, but one proper conclusion can be formed: The spirit, or soul, is immortal, and lives in a conscious state between death and the resurrection.

CHAPTER III.

THE SECOND DEATH, OR FUTURE PUNISHMENT—IS THE "LAKE OF FIRE" LITERAL?—WILL ALL WHO ARE NOT CHRISTIANS LOSE THEIR CONSCIOUS EXISTENCE AT THE JUDGMENT?

Our opponents assume, do not prove, that what we call natural death is a cessation of conscious being This, they affirm, is the first death; and as the "second death" (the penalty for sin) is like unto the first, it will leave all upon whom it has claim in a state of eternal oblivion!

We reply that we have already shown that death is not an end to conscious existence, but, rather, the separation of body and spirit, with the departure to God of the thinking, active, conscious part of man. Is it not a little strange that men who claim plain Bible support for their views, should find it necessary to assume, so frequently and dogmatically, that death means an entire absence of conscious being? "Death," they say, "means *death*." Yes, certainly, but what does "*death*" mean? We have shown what it means in the light of Bible teaching.

Next, they assume, but do not prove, that the first death, which is like the second, is the one which occurs at the end of man's natural life, that is, the death of the body. This we deny. If, as we are told, the second death is like the first, then

the first is like the second; and if the second is not what we term natural death, as we claim, then the first is not natural death.

The New Testament, in describing the punishment of the wicked, uses such terms and phrases as these: "Death," "the second death," "hell," "hell fire," "cast into prison," "lake of fire," "outer darkness," etc. Rom. 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rev. 20:14, 15: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Matt. 5:30: "For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5:20: "But whosoever shall say, Thou fool, shall be in danger of hell fire." Matt. 5:25, 26: "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Matt. 8:12: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. 22:13: "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

When we consider these expressions as a whole, and the connections in which they are used, we are forced to the conclusion that they are figurative descriptions of the intensity and exquis-

iteness of the punishment which shall be meted out to the finally impenitent. In the very nature of the case, we can know but little of the character of future punishment, hence the necessity of figurative terms and expressions in describing it. As Canon Farrar truly says with reference to another matter concerning the future state, "All details, as in the entire eschatology of Scripture, are left dim and indefinite." But it only requires a fairly comprehensive view to exclude entirely the idea of literal fire.

When we take some of these expressions and make them literal, while we hold others to be highly figurative, it looks more like we were trying to support some chosen theory than to learn what the Bible really teaches. If the "lake of fire" is literal, so is the "outer darkness;" and then, we ask, how can there be literal darkness at the same place and at the same time that there are literal flames of fire?

We may be told, however, that the fire represents the means by which they will be destroyed, while the darkness represents their unconscious and eternal oblivion in the grave. But this will not do. It is a careless and unsafe way of interpreting the word. The Bible does not state that the bodies of dead men are thrown into this "outer darkness," but living, conscious beings. More than this, they are conscious in the darkness, for as a result of being cast therein Jesus said, "There shall be weeping and gnashing of teeth." Just as the impenitent wicked are "cast into the lake of fire," which "is the second death," so are they "cast into outer darkness," where "there shall be weeping and gnashing of teeth." There is no escape from the positions that the darkness and fire represent the condition into which the wicked will go immediately after the judgment; that this con-

dition is the "second death;" and that in this second death, the wicked are conscious. It is clearly a state of banishment from God with a deep consciousness of guilt and shame. This is hell (*gehenna*) indeed!

It should be borne in mind that Adventist authors admit that when hell is translated from *gehenna*, it refers to the future punishment of the wicked; but they fail to notice that this word *gehenna* (hell) was used metaphorically by the Savior.

"To the southeast of Jerusalem was a deep and fertile valley called the vale of Hinnom, or, in Greek, Gehenna. In a particular portion of this valley, known as Tophet, the idolatrous Jews burned their children in sacrifice to Moloch. In the reformation instituted by Josiah, this valley was polluted, and therefore, became the place for casting out and burning offal and the corpses of criminals. Hence the use of the phrase, 'fire of Gehenna,' translated 'hell fire,' to indicate the place of future punishment. Thence it has passed into the religious literature of Christendom."—Abbott, in "DICTIONARY OF RELIGIOUS KNOWLEDGE," Art., "Hell."

Mr. Grant says, in "WHAT IS MAN," p. 23, that "Had the word *gehenna* been fully translated, it would have been rendered, 'The fire of the valley of Hinnom.'"

These statements clearly show that *gehenna*, or "hell fire," as used in the New Testament, is a metaphor; and we have no more right to affirm that the "lake of fire," or "hell fire," into which the wicked will be cast, is literal fire, than we have to affirm that God is a literal rock because he is repeatedly called a rock by the Psalmist and others. (Ps. 18: 31; 78: 35; Deut. 32: 31.)

Mr. Grant, and those who believe as he does concerning the punishment of the wicked, will hardly claim that the wicked will be cast into the veritable *gehenna*, south-east of Jerusalem; yet this is precisely what they are compelled to believe if they accept it for anything more than a metaphor. But, says Mr. Grant, "When the Savior was speaking to the Jews on the subject of the future punishment of the wicked, he illustrates their destruction by referring to the valley of Hinom, where they burnt up their filthy matter. No one ever thought of casting a thing there for preservation. And in order to make the point strong indeed, and show that no portion of the wicked man will be preserved, the Savior says, 'the fire shall not be quenched.' Or, as it is said in Matt. 3:12, 'He will burn up the chaff (the wicked) with unquenchable fire.' If the fire could be quenched, then the chaff would not be 'burnt up,' for we never speak of quenching a fire, unless we intend to prevent some part of the burning substance from being wholly consumed. Whatever is cast into an unquenchable fire must of necessity be burnt up; unless it be something upon which the fire has no effect, in which case no suffering could be produced." WHAT IS MAN?" pp. 22, 23.

Yes, he "*illustrates* their destruction" by the use of a bold metaphor, just as he illustrates their condition by saying they "shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." He illustrates the condition of the righteous in the intermediate state by telling us of the joys and peace of Lazarus in "Abraham's bosom;" but as we are not to suppose that the righteous go into the literal bosom of Abraham, at death, neither are we to suppose that the wicked, at the judgment, will be cast into a literal lake of

literal fire. Having proved that the fire is not literal, Mr. Grant's remarks fall flatly and harmlessly upon the ear.

"No one," says Mr. Grant, "ever thought of casting a thing there for preservation." Why this remark? What did they cast into the vale of Hinnom? "In the reformation instituted by Josiah, this valley was polluted, and, therefore, became the place of casting out and burning offal and the corpses of criminals." But those who are cast into "hell fire," "the lake of fire," or "outer darkness," are living, conscious men and women. And, according to Mr. Grant's theory, all who are not true Christians, without regard to what their opportunities may have been for receiving the gospel, or what degree of good they may have done in this life, are doomed to eternal oblivion in the fires of *gehenna!*

Mr. Grant thinks because the fire is unquenchable that no part of the wicked man will be preserved. But we have shown that all men are possessed of immortality, and that, in the resurrection, all will come forth with immortal bodies. It is the practice of wickedness that constitutes wicked people; and as wickedness is an abnormal condition, it must necessarily come to an end. It is through the instrumentality and works of the Devil that all abnormal conditions obtain; and just to the extent that they abide, the Devil is victorious; to the extent that they are overcome, God is victorious. The idea that all who are not Christians are wholly wicked, is a mistake; and the idea that God will destroy that which is good, is another mistake. Hence we read, "Let the wickedness of the wicked come to an end." (Psalms 7: 9.) As the wicked, they will be destroyed, both "root and branch;" but as individuals, possessed of consciousness, they will remain.

The unquenchable fire effectually does its work, and that too, without giving the victory to the Devil.

Mr. Grant, speaking of the second death, makes the following statements:

Observe, the wages of sin is not dying, but death, which is the end of dying. A person is not dead till the act of dying is completed: and when dead, they "know not anything," and consequently suffer nothing,

We learn from Rev. 20:14, that the death penalty for sin "is the second death." If there is a second there must be a first death, and the second must be like the first; consequently the second must likewise be a cessation of conscious existence."--"WHAT IS MAN," pp. 24, 25.

According to the above, death ("a cessation of conscious being") is the extreme penalty for sin. In the last paragraph of page 25 Mr. Grant says: " 'The wages of sin is *death*,' not suffering; and the punishment does not *begin* till they are *dead*." Why then, did the Savior say, "But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea?" (Matt. 18:6.) This verse plainly teaches that it is better to suffer *death* than to incur the penalty for sinning against "one of these little ones which believe in" Christ; thus proving by the plainest implication, that the future punishment of the wicked is greater than literal death. The antithetical text to the above scripture is found in Matt. 10:42: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

Paul too teaches that future punishment is more than literal death.

He that despised Moses' law, died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy

thing, and hath done despite unto the Spirit of grace?—Heb. 10:28, 29.

The stated fact that those who reject the gospel, knowingly, will suffer a "much sorer punishment" (more grievous and painful) than those who "despised Moses' law" and "died without mercy," should forever settle the question. These scriptures prove clearly that future punishment, or "the second death," is a condition of conscious suffering; and Mr. Grant's fanciful idea of punishment without pain or consciousness, which he seems to think so illustrative of God's love and mercy, is excluded.

The very expressions used in describing future punishment, clearly indicate that it is a state of banishment from the light and glory of God. "And take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." This sentiment, with almost its exact language, is found in three different passages, all descriptive of future punishment, as given by the Savior.

And death and hell were cast into the lake of fire. This is the second death.—Rev. 20:14.

And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.—Rev. 20:10.

The Devil stands as the representative head of all devils or demons; the false prophet stands as the representative head of that class of individuals denominated "the wicked." The beast likewise represents a wicked class of people. Will all these, including the Devil and his angels, be unconscious while they are being "tormented day and night forever and ever?" That "forever" is often used in a limited sense, we are prepared to admit; but that the words, "and shall be *tormented day and night forever and ever*," refer to a few moments of time required to burn up the wicked, or to the solitude of the unconscious dead, we deny.

Then shall he say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matt. 25:41.

And these shall go away into everlasting punishment: but the righteous into life eternal.—Matt. 25:46.

We learn from these passages, (1) that the second death is a state of banishment and conscious torment: and (2) that the punishment of the wicked is associated with the punishment of devils. Now devils are spirit beings, or fallen angels, and it is not likely that they lose their conscious existence in the secound death. We have already learned from Peter and Jude that "God spared not the angels that sinned, but cast them down to hell, and delivered them in chains of darkness to be reserved unto judgment."—2 Peter 2:4.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the judgment of the great day.—Jude 6.

Peter draws a close analogy between the destiny of fallen angels and that of wicked people. In the 9th verse of the chapter referred to above, (Revised Version) he says:

The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment.

The angels who sinned lost their "first estate," hence their punishment in hell (*tartarus*) is, to them, the second or intermediate state. In like manner the unrighteous will be kept "*under punishment*" till the day of judgment, when the judge shall say, "Depart from me, ye that work iniquity." (Matt. 7:23.)

We are now prepared to consider, briefly, the first death. When the first pair were placed in the garden of Eden, they were permitted to choose for themselves. It was wisdom in the Divine Being to grant this agency to man.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.—Gen. 2:16, 17.

This is the first revelation of God to man concerning death. What was to produce this death? Eating of the forbidden fruit, or the transgression of God's laws. When was this death to obtain? At the very time the transgression took place. "For *in the day* that thou eatest thereof thou shalt surely die." But we are referred to the marginal translation which reads, "dying thou shalt die." This does not change the matter in the least, for "dying thou shalt die" was to be accomplished on the "*day*" of their transgression. Next we are referred to Peter's language:

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter 3:8.

We reply that Peter does not intimate that the Lord has a system of time peculiar to himself, but, rather, that time is reckoned unto man only. With God, it is one vast eternity; and because a certain event does not transpire as soon as we look for it, it is no evidence that God has forgotten his work, or that he is "slack concerning his promise." If the Lord has one system of time and we another, how are we to understand which system is meant, unless it is indicated in the text? In the text under consideration the word "day" comes from the Hebrew *yom*; and there is nothing either in the original word or the context to show that it has a different meaning from that indicated by the same word in the following texts, selected from a host of others of similar import.

And God made two great lights; the greater light to rule the day. . . . And to rule over the day and over the night, and to divide the light from the darkness.—Gen. 1: 16, 18.

Behold thou hast driven me out this day from the face of the earth.—Gen. 4:14.

In the selfsame day entered Noah, etc.—Gen. 7:13.

And it came to pass the same day, that Isaac's servants came, and told concerning the well which they had digged. —Gen. 26:32.

"For in the day that thou eatest thereof thou shalt surely die," refers to a particular and specified time and not to the whole life-time of Adam from the day of his transgression till the time when his body should return to the dust. God not only said they should die, but they were to die in the day of their transgression. Satan said, "Ye shall not surely die." (Gen. 3:4.) We believe that God told the truth, in full, and that Adam died on the same day in which he partook of the forbidden fruit.

Mr. Grant says, "If there is a *second*, there must be a *first* death, and the second must be *like* the first." Granted. Then the first must be like the second; and as the second is proved to be a state of banishment from the presence of God into one of darkness where the wicked are conscious of actual torment, called "hell fire," therefore, the first death must be a state of banishment from the presence and glory of God into one of darkness and sin. This darkness and sin, in Adam, is called death. Now because our foreparents listened to the voice of Satan, and obeyed his cunning but wicked invitation to break the commandment of God, they became carnal and sinful, and this carnal and fallen condition is called death.

For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.—Rom. 8:6, 7.

And you hath he quickened, who were dead in trespasses and sins.—Eph. 2:1.

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life,

and shall not come into condemnation: but is passed from death unto life.—John 5:24.

We know that we have passed from death unto life, because we love the brethren.—1 John 3:14.

God said, "Thou shalt surely die;" and we find all accountable beings, who are not in Christ, *dead*. This establishes our point beyond reasonable contradiction.

In the third chapter of Genesis, we read of the temptation and fall of man, and his consequent banishment from the beautiful garden. Verses 23 and 24 read as follows:

Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Here is the first death; and as Mr. Grant says the second must be like the first, and it will occur when the judge shall say, "Depart from me, ye that work iniquity." (Matt. 7:23.) Thus we see that the first death was banishment from the presence of the Lord, and so is the second. "And these [the wicked] shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46.)

Though our position is now established, we condescend to notice one or two objections. First, we are told that Adam was not banished from Eden as a penalty for sin, but as a means of preventing him from partaking of the fruit of the tree of life, lest he should eat, and live forever. (See Gen. 3:22, 23.) We reply, the banishment was the penalty for sin, while the driving out of the man and so effectually guarding "the way of the tree of life" that he could not eat of its fruit, are the reasons furnished by the Almighty for inflicting the penalty. These reasons reflect credit upon the wisdom and love of the divine being. Why would not God allow Adam to partake of the

fruit of the tree of life after he had sinned? Evidently because it would perpetuate his existence in a state of sin, and thus become a curse to him rather than a blessing. So God, in his infinite love, places sinful and guilty man under suitable conditions; appoints to him the days of his probation, and furnishes him with a Savior and Redeemer, and the gospel, in order that he may make suitable preparation, and, when ready, eat freely of the fruit of the tree of life, and live forever in a state of purity, peace and bliss. Clearly, if Adam had not sinned, he would not have been driven out of the garden; and as his banishment was a punishment, it must, therefore, have been the penalty for sin.

Those who urge the above objection to our position claim that the death of the body was the penalty prononnced for Adam's transgression. But this position is not only subject to the objections already named, but to the same objections which they urge against the position they reject. Why do we die the natural death? Evidently because, considering our mortal condition, it is for our greatest good. Any answer which conflicts with this reflects discreditably upon the character of God. We die that we may live again with immortal and glorified bodies, in the resurrection, and enjoy a fulness of reward. And yet, say our opponents, this death is the penalty for Adam's transgression. An examination of the objection urged serves to show more clearly the close analogy existing between the first and second death; and whatever the final doom of the wicked may be, we must admit that the unchangeable God manifests his love and wisdom in their separation from the righteous, and their banishment from the glory and light of his presence, as much as he did in ejecting Adam from the garden of Eden,

and not allowing him to partake of the fruit of the tree of life.

Second, our attention is called to a part of what God said to Adam after his transgression. (Gen. 3:19.) "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." This, we are told, proves that literal death was the penalty for Adam's sin. We reply, that the penalty for sin was to take effect on the day of his transgression; but his body did not return to the dust for, perhaps, several hundreds of years after he sinned. God said to him, "For in the day that thou eatest thereof thou shalt surely die;" and after the fall, the Lord appears to Adam and tells him the results of his sinful and mortal condition, one of which is, "For dust thou art, and unto dust shalt thou return." Temporal death, or the death of the body, is different from either the first or second death.

Again; the position of our opponents is that Adam commenced to die as soon as he transgressed, for they quote the marginal translation, "dying thou shalt die," in order to remove the claim made by us, viz., that Adam was to die on the same day that he sinned. If this be true, then Adam was paying the penalty for his sin from the time he gave way to temptation till he laid his body down in the dust; and the death of the body, instead of being the penalty for sin, is but the completion of it, and in most cases, but a very small portion of it. But this claim is in conflict with the expressed view that death is a cessation of conscious existence, is the penalty for sin, and that the punishment does not begin till we are dead. The construction put upon that marginal translation may help our opponents out

on one point, but it leaves them in a much worse condition on another.

We now present some additional reasons for rejecting the views of mortal-soulists on the second death, or the future punishment of the wicked. These views are in plain conflict with the character of God. The highest standard of appeal for all Bible believers; the grandest safeguard against error, in every form; the strongest incentive to an intelligent belief in and acceptance of the truth, is the character of God, as that character stands revealed in the Scriptures. That which is in harmony with God is true; that which is in conflict with him is false. When we properly accept that which is of God, it leads us nearer to him; when we accept for truth that which is not of God, it leads us farther away from His divine presence.

The leading attributes of God's character are love, power, knowledge, mercy, justice, impartiality, purity and unchangeableness. He is infinite, hence all these attributes are complete. He is omniscient and omnipotent. That which is of God will be found to be in harmony with the attributes named; that which is not of him, and therefore untrue, will be found to be in conflict with one or more of them.

The doctrine which we oppose, teaches that all will be brought forth in the resurrection, but none will be permitted to remain alive except those who are truly, and in a gospel sense, the children of God, who, at that time, will receive eternal life. All others will be literally burned up in the fires of *gehenna*, and thus will they be committed to eternal oblivion! It will be seen that, by this means, a very large majority of all who have lived on the earth from the creation till the present time will lose their conscious exist-

ence, never more to be regained! Is this in harmony with the purposes of an all-wise and all-powerful God, whose nature is love?

We were placed here, so far as we know, by the act of the Creator alone. For many of our most important surroundings and opportunities in life, we are not responsible. We live here a few short years, and then lie down in unconscious sleep till the day of judgment. We are then raised to mortality if not Christians, judged, and immediately cast into literal flames of literal fire, where we are at once consumed! But how are we judged? Millions upon millions have never heard the gospel, and therefore could not obey it. Many of these have diligently sought to do good, so far as they knew how. They have fed the hungry, clothed the naked, comforted those who were in distress. They have been true and affectionate companions, loving and kind parents, and, withal, good and peaceable neighbors. But now, because they are not Christians, all the good they have done is entirely ignored, and they must literally burn to ashes in a *lake* of fire and brimstone!

Why will not God, who is infinite in love and power, reward them for the good they have done, and extend to them needed opportunities of obeying the gospel? We can understand how God may in justice continue to punish the wilfully wicked and rebellious, but we can not understand how he can, in justice and love, destroy alike the most depraved wretch that ever plunged the dagger to his neighbor's heart, with the man who was innocent and kind, but for lack of opportunity, or, in some cases, for lack of disposition, failed to become a child of God in a gospel sense. The thought that such a penalty, of eternal duration should be affixed to all who are not in Christ, without any regard to how long they have lived on

the earth; what their opportunities have been for learning the truth as it is with Christ; or the good works which they have performed, is not in harmony with God's character, nor the plain statements of his word.

We have before proved that there will be degrees of reward in the eternal state, and that all will be judged according to their works. In this connection we proceed to show that God will reward every good deed, even though performed by one who is outside of Christ. How could it be otherwise and God be entirely just, saying nothing of his goodness and love?

And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matt. 10:42.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—Mark 9:41.

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kidgdom prepared for you from the foundation of the world; For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave

me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.—Matt. 25:31-46.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.—1 Cor. 15:40-42.

Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.—Eccles. 12:13, 14.

The first two passages quoted clearly refer to those who are not disciples; though for the good deed done they will receive the same reward as disciples will receive for the performance of the same act. Why not?

The sheep on the right described in Matthew 25th chapter, it will be claimed by many are the children of the covenant. Let us suppose they are. Will not God reward those who are not his covenant people in a similar way for the performance of the same work? But before deciding hastily please consider the following points:

1. There are three classes represented in this judgment. Christ and his brethren, the sheep on the right, and the goats on the left.

2. There is not one word said concerning belief in Christ and obedience to the gospel, by those on the right, though without this belief and obedience, none can be the children of the covenant. They are admitted into the kingdom prepared for *them* "from the foundation of the world," because

of certain good works performed, but, they themselves did not understand what is so well understood by all the intelligent children of God, viz., that when they administered to the needs of God's children, it was the same as though they had done it unto Christ.

The statements of Paul in Corinthians represent three distinct glories. One typified by the sun, one by the moon, and another by the stars. The first evidently represents the glory that shall be enjoyed by the faithful children of God; the second and third comprehend all the varied degrees of reward which shall be granted to those who have done good, but, for various causes, have not received the gospel in this life. This view commends itself to our judgment. It is in harmony with the justice and love of the infinite God, in whom we are required to believe.

The last quotation made is very comprehensive. What can be the object of bringing "every work into judgment with every secret thing," unless it is to reward for the good and punish for the evil?

There are, too, degrees of punishment pro vided for in the judgment.

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.—Matt. 11:20-24.

The reader will notice that, in this scripture, Jesus is speaking only of the wicked; but it shall be more tolerable for some, in the day of judg-

ment, than for others. And why more tolerable? Evidently because their sin has not been so great —they have not rejected so much light and truth. This shows that our opportunities and surroundings, in this life, will be duly considered in the day of judgment.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—James 4:17.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:19.

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained whereof he hath given assurance unto all men, in that he hath raised him from the dead.—Acts 17:30, 31.

And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.—Luke 12:47, 48.

According to the view which we are opposing, precisely the same penalty will be administered to all who are not Christians. The penalty, says Mr. Grant, is not "dying" nor "suffering," but "*death*," "And the punishment does not begin till they are dead." He says the first death was literal, and "the second must likewise be a cessation of conscious existence." Consequently, according to this dogma, all who are not the covenant people of God, according to the gospel, will suffer the same penalty, both as to its nature and duration. This does violence to God's justice, wisdom and love, and is in plain conflict with the principle of eternal judgment as set forth in the Scriptures. That which is contrary to God, when accepted, can never bring us nearer to him, but will surely take us farther away.

Why does God raise up this innumerable host, who, we are told, are as worthless as the straw to which we put the match? What good does it do? Is it for the purpose of seeing them burn? Why not let them remain in the grave? God is not a vindictive being, that he should punish merely for the sake of punishing. He always has a purpose in view in that which he does, and that purpose is always in harmony with the nobility and perfection of his character. Why do not Messrs. Grant, Sheldon and others, tell us plainly what object the divine being has in view in this strange proceedure? Surely this punishment is of no benefit to God; it can not possibly conduce to the bliss of the saints; and to thus disturb the unconscious dead in order that they may be placed back in precisely the condition in which they were found before their resurrection, can be of no possible benefit to them. Can this be the work of an all-wise and loving Father, who saw the end from the beginning, and who has said, "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father?" (Phil. 2:10, 11.) Notice, this complete subjection is to be "to the glory of God the Father."

The teachings of our opponents concerning the destiny of the wicked, are in plain opposition to the mission of Jesus Christ into the world to destroy death. Death is an abnormal, and therefore temporary, condition. If it abides, Satan is victorious; if it is destroyed, God is victorious. Which shall it be?

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. For he must reign, till he hath put

all enemies under his feet. The last enemy that shall be destroyed is death.—1 Cor. 15:21, 22, 23, 25, 26.

"In Christ shall all be made alive." But how shall all be made alive? Is it to be killed off immediately after their resurrection and judgment, and then left in the cold embrace of death forever? Would this be a victory?

Let us illustrate. Suppose that through a wicked rebellion in our government, the Southern, Eastern and Middle States, all fall into the hands of the enemy. This state of affairs continues for many years, during which time there is continual warfare between the two powers. Finally, through the efforts of a good and skillful general, the rebellion is overcome, and all acknowledge their allegiance to the Government of the United States. On the day following the rebellion breaks out again, and the enemy takes entire control of all the states referred to above, and retains possession of them forever. Would this be a victory for our government? Certainly not; but it would be a victory for the power arrayed against it.

Satan, who for a time held the keys of death and of hell, (*hades*) will be "devoured," and his power ended, before the great and last resurrection takes place; at which time all the wicked will come forth. (See Rev. 20:7–15.) Why should death continue after the destruction of him who held the power of death?

Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil.—Heb. 2:14.

I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death.—Rev. 1:18.

Thus we see that Jesus wrenched from the grasp of the adversary "the keys" (power and authority) "of hell and of death." He holds these keys, thank God, and will ever hold them; and in

harmony with his divine power and love, he will unlock the door of *hades* that the prisoners may go free; will destroy the power of the grave that, in body, they may live forever. All will receive according to their works, whether they be good or whether they be evil. And, we believe, but few, if any, will continue in "outer darkness," or "the lake of fire," throughout the endless ages of eternity. However, we are fully prepared to admit that just so long as the sons of perdition continue in wilful opposition to God and his truth, so long will they suffer the torments of the damned.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?—1 Cor. 15:54, 55.

The population of the entire world, a few years ago, was allowed to be about 1,443,887,500. The entire Christian population is estimated at 388,200,000. More than two thirds of this number is made up of the Roman Catholic, Greek and Russian churches. According to these figures less than 25 per cent., or one-fourth of the world's population, is even nominally Christian! But it will be conceded that very many of these will be found unworthy to enter into life, at the judgment, while it is certain, according to the doctrine of our opponents, that all who do not believe in Christ will be punished with the second death, which, they say, is a cessation of conscious existence.

Though more than fair to our opponents, we will say that from Adam till the destruction of the wicked, at the end of the world, one-fourth are found to be worthy Christians, while three-fourths are found to be destitute of eternal life. The result is that three-fourths of the people whom God has placed on the earth are consigned

to the grave, there to remain forever and forever, while one-fourth only are permitted to remain alive! Is this the way in which death will be "swallowed up in victory?" Surely, in this case, death is the victor, life the captive. Life is swallowed up in victory, and Satan secures the eternal destruction of three-fourths, while the infinite God must be contented with one-fourth!

We may be told that after the judgment, "there shall be no more death," and that this is the way in which death is to be destroyed. But why destroy an enemy after he has done his work? Would it not comport more fully with the divine wisdom and goodness of the infinite God, to destroy the enemy before he secures within his eternal grasp three-fourths of the inhabitants of the world? We think it would.

We reject this theoretical destiny for the wicked, because it is in conflict with the leading attributes of the divine Character; because it is in conflict with the plain teachings of the Scriptures concerning the principles of eternal judgment, which provide that there shall be degrees of reward and degrees of punishment; because it stands in bold opposition to the leading purpose for which Jesus Christ came into the world, viz., to rescue the people from the hands of the enemy, and to destroy death.

If it be asked, Why does God punish the wicked? we reply, that wickedness may cease and righteousness prevail. That the wicked, all who will, may have ample opportunity to learn that nothing but an entire forsaking of sin, and living in obedience to God's laws and commandments will build up Christian character; and that nothing less than Christian character will enable us to enter into his "everlasting kingdom" and enjoy the bliss of heaven. This penalty is sure to

follow all who wilfully disobey God and continue in sin. In this sense it is the wrath of God upon the children of disobedience. It is "wrath and indignation" against wickedness, but love, and only love, towards the individuals who are the workmanship of his hands. As God punishes in love here, so it must be that he punishes in love there. He is not a loving Father here, and an implacable monster there. Our view is that in the intermediate and resurrection states God will place the wicked in such places and under such influences as are best suited to their condition. He does this for their permanent and future good, and that the righteous, without disturbance or interference, may enjoy the peace and bliss to which they are justly entitled.

"But will not the wicked remain in torment throughout the endless ages of eternity?" We hope that but few, if any, will so remain. If any are determined to continue in sin and rebellion against God, they must continue in torment; but if they are willing to repent and do right, there is a starting point for good, and God will not stand in the way to oppose, neither in this life nor in the life which is to come. Eternal life, and everlasting punishment, are opposite conditions into which the righteous and the wicked will fully enter, at the judgment; but, we are told, that if "everlasting punishment" does not mean that the wicked will forever remain in torment, then "life eternal does not mean that the righteous will forever remain in bliss. "Everlasting" and "eternal" come from the Greek *aionios* and literally mean "age-lasting." The terms apply to conditions into which the righteous and the wicked will enter, rather than to duration of punishment. Whether they mean never-ending or not, depends upon the character of the object or thing to which they are

applied. So, in this case, as in others, we must determine what is meant by the connection in which the words are used.

Eternal life is the normal condition for man; but as we are a fallen race, it is only through the gospel that we can inherit eternal life. The possession of that life, as we have shown, begins here. "He that believeth on the Son hath everlasting life." (John 3:36.) "And shall not come into condemnation; but is passed from death unto life." (John 5:24.) We may, through transgression, become unworthy and hence lose everlasting life. But it is our opinion, that when we have reached that point of progress in the divine life which will enable us to partake of the fruit of the tree of life, we have, thereby, secured a condition of peace and eternal rest from which we will never fall. We need not depend upon the meaning of the words eternal or everlasting as expressing the permanency of our hope. John says, (1 John 3:2,) "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." "We shall be like *him*," and "the Son abideth ever." Those who are permitted to enter into that fulness of rest will go no more out.

The condition which necessitates everlasting punishment is an abnormal one. It is administered not for the purpose of perpetuating this condition, but that it may be removed. We do not pretend to say how long the wicked will be punished, nor how severe that punishment will be. This remains with God, and it is our duty to proclaim the conditions of life and salvation; but we may say with safety that the duration and character of the punishment will depend upon the condition and guilt of the ones to be punished. The sufferings of the ungodly will evidently vary in duration as well as intensity. Is it not reasonable

to suppose that the punishment will consist largely of the loss we shall sustain, with a clear consciousness of our folly and wrong? This will be hell indeed.

While Mr. Grant is shrewd enough to claim that conscious suffering is no part of the penalty for sin, he nevertheless runs against some rocks of truth which other mortal-soulists have tried to climb over in a different way. His policy, however, seems to be to keep as silent as possible about these rocks, and, if possible, cover them up with such material as he chooses to use.

He does not tell us that his theory necessitates the claim that all who are not true Christians, when they leave this world, are numbered with the wicked, and must all pay the same penalty. The best man you ever knew, who made no profession of Christianity, is punished the same as Gitteau and Booth, or the same as the most depraved wretch ever known to man, who, after satiating his hellish lust, murders the innocent wife and mother, with her children about her, lest his crime should be made known! Why does not Mr. Grant attempt to reconcile his theory of future punishment to the doctrine of the Bible, that there are degrees of reward and degrees of punishment provided for in the judgment? Why does he ignore this teaching, and then, with apparent candor, when treating on another point, ask, "Why not believe the Bible?"

Mr. Jones sees the difficulty in the way, and attempts to bridge it over in the following manner:

The Savior declares that "He that knew not, and did commit things worthy of stripes, shall be beaten with FEW stripes." Luke 12:48. Now this harmonizes perfectly with the idea that some will suffer MORE than others in the manner of their being put out of existence or in the pangs they will endure before breathing their last, but I

can not see how a perpetual laying on of stripes throughout countless millions of years can be called a "FEW" stripes!—"THANATOPSIS" pp. 30, 31.

In the above quotation dying and suffering are made the penalty for sin, in direct opposition to the expressed views of Mr. Grant. Mr. Grant says "the punishment does not begin till they are dead," while Mr. Jones has it to begin when they commence to die, and, we suppose, end when they are dead. Which is right?

But Mr. Jones has undertaken a larger job than his theory will enable him to properly and consistently dispose of. For the sake of the theory, it would have been better to have pursued the policy of Mr. Grant, and never to have mentioned these stubborn facts which lie in the way. Just think of individuals being conscious of their sufferings, in literal flames of fire, till they breathe "their last!" Again; why should God be so particular about punishing the wicked according to their wickedness, inasmuch as the eternal extinction of conscious being is the result? What purpose has he in view? It cannot be the good of the individuals punished, for the end of this punishment is the final end of their conscious existence. It can not possibly add anything to the comfort and bliss of the saved, nor can it furnish them with the least ray of hope for the future of their relatives and friends. Surely, it can not add anything to the happiness of God, nor be of any possible benefit to him, unless indeed he is a vindictive wretch, rather than a God of infinite love. The only being whom we can think of that this peculiar kind of punishment would please and gratify is the Devil. He would undoubtedly take comfort in seeing the countless millions burn to ashes—those who had served him best burning the longest, we suppose. But if the Devil himself was in the fire, it might not even gratify him.

But it would certainly be a great victory for Satan if he could only be spared alive to enjoy it.

We may be told that the good done will consist in putting an end to wickedness, and leaving the redeemed in full possession of the glorified earth. But if this is the final destiny of more than three-fourths of the inhabitants of the earth, why are they brought forth in the resurrection? and why are they punished to no purpose, save, possibly, the gratification of the one whom God makes it his chief business to oppose? Why not leave them in the grave, where we are told, the whole man goes at death, and where there is "no work, nor device, nor knowledge, nor wisdom?"

The leading position of Mr. Jones is that death is the penalty for sin, and that death is the cessation of conscious existence. In this he agrees with Mr. Grant. Listen to what he says:

> That the extinction of their being will be the ultimate punishment of the wicked is evident from such plain assertions of Scripture as that "The wages of sin is DEATH." Rom. 6:23. Notice, it does not say that "The wages of sin is TORTURE."—Ibid. p. 29.

Now which will Mr. Jones have us believe, that men are tortured according to their sins, at the time they are cast into the burning lake, or that they are not tortured, and the punishment does not begin till they are dead? Are we left to choose the position we like best? or are we expected to accept both of them? The efforts made by these two authors to prove that an eternal cessation of conscious being is the final state of the wicked, should be sufficient to prove to the satisfaction of all that this doctrine is not defensible from a Bible standpoint. The only way to get along with it is to examine such passages as seem to most favor the theory and ignore others; but such a course is too superficial and dangerous to be accepted as right.

Christ died the temporal death that "he might destroy him that had the power of death, that is, the devil." He died the spiritual death that all might escape it who would truly believe in him. Such a manifestation of divine love touches the nobler aspirations of the soul, and challenges our highest admiration. Thus it becomes necessary that all should hear the gospel preached, as it shall be spoken by virtue of a commandment of God to his servants, either in this life or in eternity; and all those who will not accept it and forsake their sins, must suffer the second death.

Does the reader doubt that Christ died the spiritual death as well as the temporal? Let us see. Had he not died at all, would we not all have to die the second death, the penalty for sin? Well, if we do not have to pay that penalty, as a part of Adam's race, is it not because Christ has paid it for us? Notice, when the time of his crucifixion drew near, he suffered the most terrible agony. He prayed that the cup might be taken from him, but was willing to drink it if the Father so required. He said:

Take away this cup from me: nevertheless not what I will, but what thou wilt.—Mark 14:36.

And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.—Luke 22:44.

He is nailed to the cross. Before yielding up the ghost he cries twice "with a loud voice," "My God, my God, why hast thou forsaken me?" Matt. 27:46-50.

Men have cheerfully met the martyr's fate without even intimating a desire for release. Was Jesus less courageous than they? Surely not. Why, then, did he pray, "Take away this cup from me?" And why did he say to the Father, "My God, my God, why hast thou forsaken me?" Evidently, because the father withdrew his presence,

and left him to suffer the pangs of the spiritual death, as well as the temporal, the former being much greater than the latter. Our view is that God will furnish all men with such opportunities of obeying the truth as his justice and love require; and then, if they will not obey, they must endure that punishment, which caused even the man Christ Jesus to shrink, and, as it were, to bleed at every pore. How long the punishment will last, as applied to each individual, and how intense it shall be, remains with God; we do not know. One thing is certain, however, God will not punish simply for the sake of punishing. Neither his justice nor love will be violated in the administration of the penalty for sin.

The judgment which shall be passed upon all people, at the last day, is evidently called "eternal judgment," because God, the Judge, is an eternal being. According to his unchangeable justice and love, he will ever reward the good and punish the evil. In this sense, the torment is "endless," and the fire is "unquenchable." There is no escape from the judgments of God, which are always just and right. Let every one take heed and see that his life is in harmony with God and his truth.

We close this chapter with this significant point. After the general resurrection and judgment have taken place; after the "new earth" has appeared, with "the holy city, new Jerusalem," established upon it; the wicked are referred to by the angel who spake to John, as living, conscious beings.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still—Rev. 22:11.

If the righteous and holy, spoken of in this verse, are conscious, so are the unjust and filthy.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.—Rev. 22:14, 15.

If it be said, "It does not say that these wicked are conscious," we reply, nor does it say that these righteous are conscious; but the manner in which both classes are spoken of plainly implies that they are living, conscious beings. The righteous are enjoying the presence and glory of God in the golden city; but the wicked are "without"—banished from his presence—in "outer darkness," where "there shall be weeping and gnashing of teeth," which is the second death.

The great conflict between God and Satan, between righteousness and sin, will be brought to a glorious finality; and the infinite One will solve the troublesome problem, and solve it well, without putting an end to the conscious existence of the greater part of the human family, at the judgment! Had this been his chosen plan, the destruction of Tyre, and Sidon, and Sodom, and the whole Antediluvian world, would not have been temporal, but *eternal*, thus avoiding the necessity of calling them up in the resurrection and destroying them the second time! After they had been "*destroyed*" by water and "eternal fire," why not call it so much of the good work done, instead of bringing up new Sodomites, Gommorahites and antediluvians, condemning them all, for what the old ones did, and then, so as to keep them from sinning, we suppose, putting an end to their conscious existence forever!

CHAPTER IV.

ADDENDA.
OBJECTIONS ANSWERED.

THE THIEF ON THE CROSS.

By reference to the Grant and Long Debate, p. 171, we discover that Mr. Grant gives his authority for placing the comma after "today," instead of before, as found in our Bibles. The authority cited is the Curetonian Syriac, which, says Mr. Grant, "is the oldest version known in the world, and is in the British Museum." He also says, when introducing his proof, "I turn to the highest authority known; that is, to the Curetonian Syriac.

If the reader will turn back to pp. 124-5-6, he will see that we have already effectually disposed of this question of punctuation; and our only object in alluding to it here is to remove Mr. Grant's last prop. On pp. 69, 70, we presented some of the statements of Dr. Roberts, a member of the English Committee of Revision, as found on p. 26 of "COMPANION TO THE REVISED VERSION OF THE NEW TESTAMENT." We present the whole paragraph in this connection, as a sufficient expose of Mr. Grant's unproved assertion, that the Curetonian Syriac "is the highest authority known." Dr. Roberts says:

SYRIAC VERSIONS. Of these the most important are Peshito, the Philoxenian, the Harclean, and the Curetonian. By far the best of these is the Peshito (i. e., Simple,) which is truly an admirable translation. There is no doubt that it was made in the second century, and were we sure that we possessed it in its original form it would thus be of the very highest authority. The other Syriac Versions do not rank high as translations, and the Curetonian embraces only fragments of the Gospels.

Thus it will be seen that Dr. Roberts mentions four Syriac versions, placing the Curetonian in the position of least importance. Of this last mentioned, with all others except the Peshito, the one we have quoted, he says, they "do not rank high as translations, and the Curetonian embraces only fragments of the Gospels." So much for Mr. Grant's "highest authority known."

Mr. Grant informs us that punctuation was not introduced till the 16th century. Also, that the whole argument rests on the doubtful position of that comma. Very well. Is it not a fact that punctuation, like all other things of the kind, when first introduced and first used, was but imperfectly understood? The longer it was in use, the better it was understood; and, therefore, all other things being equal, the last punctuation of this text is better than the first. The Revised Version, as we have seen, places the comma after "thee" and before "today," the same as it is in King James' Version; this punctuation is, therefore, reliable, and the text continues to stand there to confront and annoy all who are determined to believe that death ends the conscious being of man.

PSALM 9:17.

The wicked shall be turned into hell, and all the nations that forget God.

It is not difficult to see from the position of our opponents on this text, in connection with their other positions, that in defending their chosen theories they sometimes get into very close places. Hell, as found in the above text, comes from the Hebrew *sheol*, its Greek equivalent being *hades*. The claim is that whenever hell is translated from either of these originals, it refers to the grave, the place where the whole man goes at death. They affirm that *gehenna*, not *sheol* or *hades*, is the word

which describes the future punishment of the wicked.

Hell is an old Saxon word which signifies to cover; hence, when a thing was helled, it was covered up. This word was appropriately employed to represent the place where the dead were laid, and buried; but we repeat, hades and sheol, in the Bible, never refer to the future punishment of the wicked, or a place of punishment between death and the resurrection.—"WHAT IS MAN," p. 22.

Mr. Sheldon, after disposing of *sheol*, *hades* and *tartarus*, says:

Gehenna clearly brings to view the future hell of the ungodly, but as clearly disproves its present existence.—"ADVENTISM," p. 94.

On page 86, after mentioning *sheol*, *hades*, *tartarus*, and *gehenna*, Mr. Sheldon says:

The first three terms here mentioned never mean a burning hell, while gehenna does.

And then on page 87, after quoting Psalms 9:17, he stops to explain, and in doing so goes clear back on his own position in the following manner:

The state of the dead who experience the second death is here spoken of—the future state of the wicked.

Surely, if this is not a tangled web, we have never seen one.

Mr. Grant does no better, for when confronted with this text, by Mr. Long, in debate, he explains in the following manner:

Here the word turned is "shoov" (to return, turn back,) hence, it is not said that the wicked shall be sent to hell; but that they shall be returned, or sent back to sheol or hades, "which is the second death."

Thus these two authors and leading representatives of the C. A. Church, both contradict themselvs squarely. First, they claim that *sheol* and *hades* never represent the punishment of the wicked; and second, that *sheol*, as found in Psalms 9:17, refers to the punishment of the wicked, or "the second death." Their theory forces them to take the position referred to on the text under consideration, in order to avoid the

admission they would otherwise be compelled to make, viz., that there is punishment for the wicked, in *sheol*, or *hades*, between death and the resurrection.

Dr. Young gives *shub*, not *shoov*, as the Hebrew word from which "turned" is translated, and the literal meaning, "to turn back." We are prepared to admit that "returned," as given by Mr. Grant, may be the more faithful translation. It is so rendered in the Revised Version. But this rendering does not justify the construction put upon the text by Messrs. Grant and Sheldon, nor does it help their position in the least. The leading thoughts seem to be these: While the wicked are running heedlessly along in their sinful career, they shall be suddenly stopped or turned back, by death, when they shall go into *sheol*, "the unseen state" or "the abode of departed spirits," where they and "all the nations that forget God" will be reserved under punishment unto the day of judgment. The text shows that in *sheol* (hell) there is a degree of punishment for the wicked between death and the resurrection. Were it not so, why should the Psalmist say that "the wicked," and, "all the nations that forget God," shall be turned into hell. The righteous as well as the wicked go to *sheol*, or *hades*, at death, but, like Lazarus, the former enter into a condition of conscious rest, while the latter, like the rich man, are in "torment."

There is no evidence that will prove the text under consideration to refer to the punishment of the wicked, in the final judgment. However, if this be its true application, our opponents are confronted with another difficulty. It is conceded that "hell fire," "the lake of fire," and "hell" when it comes from *gehenna*, all refer to the "second death." This death, which is the penalty for

sin, according to Mr. Grant, does not begin till we are dead. We have, therefore, according to this interpretation, (1) *sheol* and *gehenna* used interchangeably, which position our opponents have always stoutly denied; and (2) we have literal fire, *gehenna*, or "hell fire," and literal death, both as the penalty for sin! But they are cast into "the lake of fire," or "hell fire," (*gehenna*,) when alive; and part of the time, at least, while the fire is doing its work, they are conscious sufferers, and actual torment is thus made, at least, a part of the penalty for sin. In this case, what becomes of the position to which every mortal-soulist is logically driven, that "the punishment does not begin till they are dead?"

Allow us to suggest. Would it not be more consistent to claim that literal death *only* (*i. e.*, the extinction of conscious being) is the penalty for sin. That they are first killed (not by fire, but in some other way, in order that they may be punished for their sins) and then their dead bodies are thrown into *gehenna*, not as a punishment, but for the purpose of destroying corrupt matter, just as the Jews cast their offal and dead corpses into the "Valley of Hinnom," or *gehenna*, for the sole purpose of getting rid of such troublesome and useless material, and not as a punishment for sin. True, this position would come in plain conflict with those passages which make "hell fire," or "outer darkness," the penalty for sin; but not more than the positions now assumed by our opponents, are in conflict with portions of the word; and it may be that they would be able to fix up these passages so as to get along. Will our opponents adhere to their present interpretation of Psalms 9: 17, in connection with their expressed views on *sheol*, *hades*, and *gehenna*, or will they be able to see the necessity for revision?

EVERLASTING PUNISHMENT.

Mr. Grant says, "No man believes in eternal punishment stronger than the writer." He claims that the Greek *aionion*, translated "everlasting" and "eternal," as found in Matt. 25:46, signifies unending bliss for the righteous, and unending punishment for the wicked. But in meeting the positions of Harry A. Long, in public debate, on the words "everlasting" and "eternal," Mr. Grant quotes Canon Farrar, Jeremy Taylor, Charles Kingsley, and others, with a number of passages from the Bible, to prove that "everlasting," "eternal," and "forever," do not imply unending duration. Why does Mr. Grant assume these two positions, which, as he presents them, are partially in conflict with each other? Notice, his basic reason for declaring in favor of an unending punishment, is that the same Greek word *aionion*, which describes the bliss of the righteous, also describes the punishment of the wicked. (See "WHAT IS MAN?" p. 24.) The apparent reason for the first claim is to make the Scriptures harmonize with the dogma that the future punishment of the wicked is the annihilation of their conscious being; hence, the punishment must be unending, you know. The reason for the second claim, that everlasting, eternal, and forever, do not mean endless duration, appears to be this: Mr. Long, his opponent in debate, believed in unending torment as the future punishment of the wicked. He gave his reasons for so believing, calling attention to the words everlasting, eternal, and forever. Mr. Grant feels that something must be done, so attacks, at once, the claim that these words signify unending duration.

Jeremy Taylor is quoted as follows:

Everlasting signifies only to the end of its own proper period.

Charles Kingsley:

The word [aionion] is never used in Scripture, or anywhere else, in the sense of endless (vulgarly called eternally.) It always meant, both in Scripture and out, a period of time. Else how could it have a plural?—"GRANT AND LONG DEBATE," p. 190.

Now admitting this last position to be correct, what becomes of the first? And if these words do not mean endless duration, as claimed by these writers, and endorsed by Mr. Grant, then what becomes of the claim made upon the very strength of the phrase, "everlasting punishment," that the punishment of the wicked will never end?

That which is true does not necessitate the advocacy of conflicting views; but when we affirm that which is not true, and therefore not defensible, we cannot get through without it. We adhere to the positions announced in the last chapter, viz.: The words everlasting, eternal, and forever, do not establish the unending bliss of the righteous, or the unending punishment of the wicked; but eternal life, which is the result of faith in God and obedience to the gospel, is the normal condition of man, and is, therefore, as applied to the righteous, unending in its duration. Punishment is an abnormal condition, hence the Almighty is constantly exercising his infinite power to overcome it. It is eternal only in this sense, the penalty ever remaining with God—fixed and sure, to be administered to those who transgress his laws, its duration and intensity, as applied to individuals, depending upon the comparative guilt of the ones punished. The object of the penalty is to overcome sin and save the individual. If any remain in punishment throughout the endless ages of eternity, (O what a long time that is!) it will be because they prefer to live in continued opposition to God's holy will. How can it be otherwise?

SPIRITUAL DEATH.

Speaking of the punishment of the wicked, Mr. Sheldon says:

"The wages of sin is death." (Rom. 6:23.) What death? . . . Not spiritual death, a death in "trespasses and sins," for that is the very thing that renders man deserving of punishment, instead of being the punishment itself. —"ADVENTISM," p. 99.

Thus, by means of a little sophistry, an attempt is made to put to one side forever the claim that spiritual death is the penalty for sin. But our position is not injured in the least by what Mr. Sheldon has said. We have already shown by evidences which our opponents will never be able to move out of their way, that when we obey the gospel of Christ, we "pass from death unto life." So, at the judgment, those who have eternal life, are the very ones who receive eternal life as a reward. The wicked, who reject the gospel, do, at that very time, bring themselves into a comparative state of banishment and death; and when the time for a more complete separation shall have come, they will experience a fulness of that "outer darkness" which they have incurred by yielding themselves servants to sin. Those who are in a state of life receive life as a reward, while those who are in a state of death receive death as a reward.

Our position is correct, and therefore defensible. Life is given to those who are alive, and death to those who are dead. Eternal life, and death, or eternal death, are opposite conditions of conscious existence. And as the result of obedience to God, is life, here, so it will be life, "more abundantly," at the resurrection and judgment: and as the result of disobedience to God here, is death, so it will be death, of the same kind, but greater in degree, at the judgment day.

"DESTROY," "PERISH," "CONSUME," ETC.

We have already killed the force of any argument which can be made in support of the annihilation of the conscious being of the wicked, based upon the Bible use of the above words; but we will condescend to give them a brief examination. The facts that the future punishment of the wicked is spiritual death; and that *gehenna*, translated "hell," and "hell fire," is used metaphorically, by Jesus himself, should be a sufficient answer to any argument based upon the words "destroy," "perish," "consume," etc., as they are applied to the punishment of the wicked. A moment's reflection ought to convince any one that in the descriptions of the future bliss of the righteous, and the future punishment of the wicked, the use of figures becomes necessary. How could we understand them without the use of this figurative language? If it be said the punishment is death (a cessation of conscious existence) and the reward is life, and that is all there is of it, then, we reply, there could be no possible purpose in the use of other terms and phrases, descriptive of future punishment, except to confuse and produce ambiguity. Moreover, this position makes the reward of the righteous consist of mere conscious existence, and nothing more, inasmuch as it is the direct opposite of the punishment of the wicked.

The reader will please not forget that according to the theory which we oppose, a blotting out of conscious existence is the punishment, and it does not begin till we are dead. Why, then, is it called "hell fire," "lake of fire," "outer darkness," where "there shall be weeping and gnashing of teeth?" We take these expressions as figures of speech, descriptive of the punishment of the wicked, and all is plain. "Outer darkness" shows

it to be a state of banishment—away from the light of God and the bliss of heaven. "Hell fire," etc., portrays the exquisiteness of the punishment. It is claimed, however, that the "weeping and gnashing of teeth" will take place before they are cast into outer darkness. If this position be true, then the sinner undergoes conscious torment for a season, (just how long is not said,) and when his life is gone and his sufferings are at an end, then his punishment begins! Why is it the rule, here, that conscious suffering is the penalty for transgressing God's laws, if the opposite of this obtains at the judgment? Or, if it be said that suffering is not the penalty for sin, then, we ask, why do we suffer when we do violence to God's laws?

The logical deductions from the positions assumed by our opponents, show the danger of extremes, and how undesirable is the doctrine of gross materialism. Here are some of them. Eternal life is the promised reward to the righteous, but we receive no portion of it till the judgment, death is the threatened punishment to the wicked, but they do not begin to be punished till they are dead. Therefore, the righteous receive no part of their reward, in this life, and the wicked, no part of their punishment. Eternal life, and death, it is admitted, are opposites; therefore, as the second death is defined to be the annihilation of conscious being, eternal life, its opposite, is simply and only the continuation of conscious existence. If it be said, the righteous will become immortal, at the resurrection, we reply, the Devil and his angels are immortal, but does that make them happy? The theory will not hold good. It is like a broken cistern that holds no water.

Let us now give our attention to the word "destroy." There is nothing in the definition of the word which necessitates the position of mortal-soulists.

God destroyed the Antediluvians, by water, (Gen. 7:4) but, as we have seen, Christ, after being "put to death in the flesh," went and preached to them, while they were in prison. (1 Peter 3:18-20.

But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: Even thus shall it be in the day when the Son of Man is revealed.—Luke 17:29, 30.

Jude, when speaking of the destruction of Sodom and Gomorrah, says, they "are set for an example, suffering the vengeance of eternal fire." (Jude 7.) Our opponents may choose for themselves, whether this "eternal fire" was that which produced temporal death, or whether it applies in the intermediate state. If the former, which we do not deny, then it must have been an eternal destruction, the same kind of destruction which shall occur "when the Son of Man is revealed." And yet, Jesus teaches us that the people of Sodom shall appear in the judgment, and it shall be more tolerable for them than for the people of Chorazin and Capernaum. Clearly, then, their destruction by eternal fire was not the annihilation of their conscious being; and as the same kind of destruction is to affect the wicked when Jesus Christ makes his second advent into the world, the proper conclusion is that it will not be the annihilation of their conscious being, but all those who are destroyed by fire at that time, will come forth in the general resurrection and be judged according to their works. Yes, the very ones of whom Malachi says, "And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor

branch," (Mal. 4:1), shall come forth in the resurrection with the Antediluvians and Sodomites, and, in the judgment, every one "shall give an account of himself to God."

Paul describes this destruction of the wicked, the antetype of which we have in the destruction of the Antediluvians, in 2 Thes. 1:9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. In the sixth verse Paul refers to the punishment of the same class and calls it "tribulation;" that is, "severe affliction; distress of life; vexation." And in Heb. 10:26-29, Paul contrasts the future punishment of the wicked with the punishment of those who despised Moses' law, "and died without mercy under two or three witnesses." He says: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace." (Verse 29.)

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. But he spake of the temple of his body.—John 2:19, 21.

Destruction here means death; and the very Jesus who laid his body down in death, raised it up in the resurrection.

Persons are sometimes destroyed while yet alive. The word has a variety of meanings, and its true import, in any text, must be learned by its connection with other words.

He hath destroyed me on every side.—Job 19:10.

My people are destroyed for lack of knowledge.—Hosea 4:6.

O Israel, thou hast destroyed thyself; but in me is thine help.—Hosea 13:9.

We hardly need to be told that after the conscious existence of a people is annihilated, they can not have hope in God.

Inanimate things are destroyed without being annihilated.

Knowest thou not yet that Egypt is destroyed?--Ex. 10:7.

Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be that she may be healed.--Jer. 51:8.

And shouldst destroy them which destroy the earth.--Rev. 11:18.

It can easily be seen from the above examples of the Bible use of the word destroy, that mortal-soulists gain nothing by an appeal to this word. If they could prove (but they can not) that when this and other strong words are applied to the punishment of the wicked, they necessarily mean annihilation of conscious being, they would gain a point. Right here, where proof is most needed, we have nothing more than assumption.

Let us take a look at the word "perish." Neither the Hebrew nor Greek word for perish furnish any support for the belief that the punishment of the wicked is the end of their conscious existence. Rev. Luther Lee, in "IMMORTALITY OF THE SOUL," p. 174, makes the following statements, and furnishes us with the following definition:

The original word rendered perish in these texts, is very far from settling the question in favor of annihilation, or the final extinction of the wicked. Let us look at each text by itself. Luke 13:3: "Ye shall all likewise perish." The Greek word here used is "apoleisthe;" it is the second person plural, of "apolumi." or "appolluo." which is defined thus: "To abolish, destroy, ruin; to kill, slay; to lose; "apoluamai," to be ruined. lost. undone, to perish, decay. (See Groves Greek and English Dictionary.)

So, it may easily be seen from the above definition, that there is nothing in the meaning of the word perish which settles the question in favor of the annihilation of conscious being. Perish, like destroy, sometimes means to die, sometimes to suffer, or to be lost.

That Daniel and his fellows should not perish with the rest of the wise of Babylon.—Daniel 2:18.

And I perish with hunger.—Luke 15:17.

There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.—Eccles. 7:15.

The righteous perisheth, and no man layeth it to heart. —Isa. 57:1.

All flesh shall perish together, and man shall turn again to dust.—Job 34:14.

"All flesh shall perish," that is, all people shall die, and yet, all shall come forth in the resurrection. The righteous perish as well as the wicked, that is, they die, but the facts that they will all come forth, and every one "shall give an account of himself to God," is good evidence that when they perished there was no annihilation of consciousness.

One of the Hebrew words rendered perish, is in a number of passages rendered "lost." This word is *abad*, and is defined "to perish, be lost."

She saw that she had waited, and her hope was lost, etc. —Ezek. 19:5.

Her hope was lost, (had perished,) but she was conscious of the fact.

In Ezek. 34:4, a number of serious accusations are brought against the Shepherds of Israel, one of which is, "Neither have ye sought that which was lost," (perished) referring to the Lord's people that had been scattered upon the mountains, and hills, and upon the face of the earth, but were alive and conscious. What we say of the Hebrew is also true of the Greek.

Apollu, "to lose away, destroy, waste."

Go rather to the lost, (perished) sheep of the house of Israel.—Matt. 10:6.

None of them is lost (perished) but the son of perdition. —John 17:12.

Examples to prove that the originals for perish mean lost, or moved from the proper place, are numerous, but the foregoing are sufficient to answer our purpose.

In Luke 15:17, "I perish with hunger," it means to suffer, or at most to die.

Whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—2 Peter 3: 6, 7.

They shall perish. but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same. and thy years shall not fail.—Heb. 1:11, 12.

In these passages, where perish is used in its strongest sense, it only implies to pass away, to change. There would be no propriety in saying that the heavens and earth "shall be changed," if they are to be annihilated. They are to be folded up and changed, and out of them are to come the "new heavens and the new earth, wherein dwelleth righteousness." (2 Peter 3:13.) And yet, the heavens and earth are to perish, and the earth is to be "burned up." (2 Peter 3:10.) The language found in Malachi 4:1, and applied by mortal-soulists to the annihilation of the conscious being of the wicked, is no stronger than that which is applied to the destruction of the earth. Malachi says, "And the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Not "burn them up both root and branch," as it is sometimes quoted, but "it shall *leave* them neither root nor branch." What shall leave them neither root nor branch? The fire that God shall use to burn up that which is corruptible, but never that which is pure, and, therefore, incorruptible.

Mortal-soulists, by the force of logic, must accept one of these two positions: All men, outside of Christ, are totally depraved—wholly corrupt—and therefore their conscious existence shall be blotted out, never more to return; or God will destroy the pure and the good along with the evil!

That is, He will annihilate that which is incorruptible for the purpose of annihilating that which is corruptible! Which of these positions will our opponents defend?

Paul presents this whole matter very clearly, in 1 Cor. 3:13–15.

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

We are happy in the thought that there are but few, if any, individuals who are wholly corrupt, or entirely destitute of good; and we are firmly fixed in the belief that God will not annihilate that which is good. So we will let the assumptions of mortal-soulists concerning the word "perish," as applied to the future punishment of the wicked, perish, with all other claims which have neither fact nor truth as a foundation upon which to stand.

The word "consume," or "consumed," is also used as evidence to support the theory we oppose.

Let the sinners be consumed out of the earth.—Psalms 104:35.

And they that forsake the Lord shall be consumed.—Isa. 1:28.

They [the enemies of the Lord] shall consume; into smoke shall they consume away.—Psalms 37:20.

Unless we are determined to support some chosen theory by such passages as the above, it is easily seen that they are used in a figurative sense. Some of them are highly figurative. Let us glance at the last one cited. "Into smoke shall they consume away." If we take this in a strictly literal sense, then the wicked, after they are burned, will be nothing but smoke! How then, we ask, can the righteous tread upon the wicked,

as stated by Malachi and often quoted by our opponents? Will they not have to step rather high? Malachi says, after stating that "the day that cometh shall burn them up," "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of Hosts." According to this bold, literalistic interpretation, David is made to teach that the wicked shall be turned into smoke, but Malachi says they shall be ashes! Which is right? If we take both in a figurative sense, all is plain.

Consume is sometimes applied to inanimate objects in this same figurative sense. Ezek. 13:13, 14. "There shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall." See also Ezek. 35:12, where the mountains of Israel became desolate and are given into the hands of men "to consume." In the verse quoted, the wall is consumed by hailstones. Did the hailstones annihilate that wall?

Job 4:9. "And by the breath of his nostrils are they consumed." Is this literal fire?

Job 19:27. "Whom I shall see for myself, and my eyes shall behold. and not another; though my reins be consumed within me." This certainly does not imply even a temporary cessation of conscious existence.

Psalms 102:3. "For my days are consumed like smoke, and my bones are burned as a hearth." Were these days annihilated?

Proverbs 5:11, 12. "And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof." If this consumption of flesh and body means death, then there is consciousness after death. If it does not imply

death, then individuals may be consumed without disturbing their consciousness in the least.

The wicked, we are told, are to be "cut off." Psalms 37 : 9, 34. "For evil doers shall be cut off." "When the wicked are cut off thou shalt see it." "Cut off," as found in the above passages, cannot mean anything more than temporal death, or banishment from the presence of God and his people. The same Hebrew word *karath*, is found in Daniel 9 : 26. "And after threescore and two weeks shall Messiah be cut off, but not for himself." If the first two passages imply the annihilation of conscious being, then Christ was annihilated at the time he was cut off!

The expressions "was not," "could not be found," "shall be as though they had not been," and such like, are relied upon, and they are ingeniously appended to a statement of belief so as to make it appear that eternal oblivion is the final destiny of all who are not true believers in Christ. Here are some of the texts quoted.

Yet he passed away, and lo, he was not; yea I sought him, but he could not be found.—Psalms 37:36.

In Genesis 5 : 24, we have the phrase "was not" coming from the same Hebrew as the one just quoted. It reads as follows:

And Enoch walked with God: and he was not; for God took him."

It will hardly be claimed that Enoch's conscious being was annihilated at the time he was not, but rather, that he "was translated that he should not see death." (Heb. 11 : 5.)

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink and they shall swallow down, and they shall be as though they had not been.—Obadiah 16.

If it could be shown that this scripture applies to the future punishment of the wicked, at the judgment, it would come far short of proving the annihilation of consciousness. However, it is

quite evident that no reference is had to the final judgment, but, rather, to the distress, overthrow, and temporal destruction of the kingdom of Esau. The words "they shall be," are just as good proof of conscious existence, as the words, "as though they had not been," are against it. Job applies equally strong language to his brethren, who were both alive and conscious. Job 6:15–18.

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; Which are blackish by reason of the ice, and wherein the snow is hid: What time they wax warm, they vanish: when it is hot they are consumed out of their place. The paths of their way are turned aside; they go to nothing, and perish.

"Go to nothing and perish," is about as strong language as our opponents will find anywhere applied to the punishment of the wicked.

Job 7:21. "For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Here Job, speaking of his death, says, "I shall not be;" and yet, in Job 19:26, 27, he expresses his hope in the resurrection. "Yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Whenever the words "I shall not be," properly applied to Job, he became, in the same sense, as though "he had not been;" but was that the end of his conscious being forever? Far from it.

If space would permit, we would go through the entire list of strong words depended upon by mortal-soulists, to support the belief that the future punishment of the wicked consists in the annihilation of their conscious being; but, were we to do so it would bring precisely the same results which have obtained in the examination of the words destroy, perish, consume, cut off, etc. There is absolutely no support furnished our opponents by the Bible use of these terms. In this con-

nection we commend the following words of Mr Haley. "DISCREPANCIES OF THE BIBLE," p. 209.

(1) Those persons who undertake to build a doctrine upon the figures of poetry and Oriental idiom are expending their labor just as wisely as they would be in endeavoring to make a pyramid stand upon its apex. Their foundation is inadequate, and their efforts nugatory. (2) As to the Hebrew terms rendered in our version, consume, cut off, die, destroy, devour, perish, and the like, neither in the original terms, nor in their English equivalents, nor in the connection in which they stand, is there inherent force or aught else which necessitates, or even warrants, the interpretation of them as implying annihilation, extinction of consciousness, or cessation of existence.

The fact that these words upon which our opponents rely, are applied to persons while living and conscious, renders them entirely useless as a means of support for the dogma which we are opposing.

This little volume has been written for the benefit of all who are willing, and need to be benfitted, both of those who believe, and those who do not believe in the immortality of the soul. Through the blessings of God, may it prove to be a help and means of confirmation and light to the one class, while it corrects, instructs, and leads to a larger and better hope, the other. For perfection of style and manner of presentation we make no claim; but for honesty of purpose and purity of motive, we are willing and ready to answer to God, to whom we now commit the work done, believing that it will be a help and blessing to all who are willing to give it a careful and proper perusal. We are well assured that the truth will stand, and stand forever; but all error will perish, and its advocates and adherents will suffer loss. "Every plant which my heavenly Father hath not planted, shall be rooted up." Let us see to it that, in belief and practice we are in harmony with God.

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